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ADULT LEADER

A Journal of Christian Education and Church Work

JUNE
1938

L. XIV NO. 6

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The American
st Publication Society
Philadelphia, Pa.

VACATION CHURCH SCHOOL—1938

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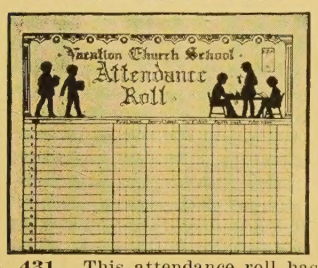
Vacation Church School Attendance Roll



No. 431. This attendance roll has been very much needed in vacation church schools throughout the country. It is designed to cover five weeks and has spaces for 50 names. Tinned top and bottom. Size, 14½ x 27 inches. **25 cents** each. (81 P)

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Build Your Own Book speaks for itself. Its possibilities are unlimited. While a loose-leaf book, it is not "just another scrapbook." The attractive stiff binder, quality of filler, size (9 x 12 inches) and the price answer a need in notebook development for workers in the field of religious education. Four pages of suggestive helps for *building your own books* are given. **50 cents.**

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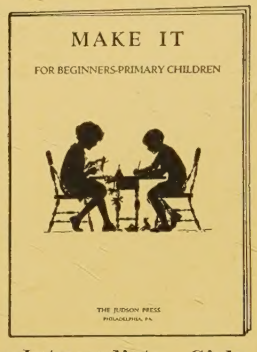

These handicraft articles are compiled and classified for use in week-day and vacation church schools. Articles which the younger children can make are collected in a volume called **Make It—for Beginners and Primary Children;** articles suitable for older girls' groups are included in **Make It—for Junior-Intermediate Girls;** articles for older boys' groups are compiled in **Make It—for Junior-Intermediate Boys.** This material is presented in loose-leaf form in cardboard cover.

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Albert H. Gage

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Arranged by *Elizabeth M. Finn*

These services are designed for the church school in its different sessions—vacation, week-day, and Sunday—and for the summer assembly and camp, in order to meet the desire to honor the national and Christian emblems in salute and appropriate ceremony. The book is of greater value because of the presence of a group of appropriate hymns—words and music. **15 cents.**

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No. 382

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ADULT LEADER

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MILES W. SMITH
Editor-in-Chief Sunday School Publications

MITCHELL BRONK
Editor of ADULT LEADER

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Some Writers

IN THIS NUMBER

ILLIAM C. ARBO is pastor of the Baptist Church at Lincoln, Vert. He was formerly, and following graduation from the Andover Newton ological School, in 1931—pastor at rth Springfield. Mr. Arbo is a regu- contributor to the Publication So- y's various periodicals. WALTER E. ODBURY is secretary of evangelism of American Baptist Home Mission iety. He is a graduate of Brown iversity and the Andover Newton eological School. He held pastorates Bristol, Conn., Lowell, Mass., Minne- lis, Minn., and Melrose, Mass., and s for six years field secretary of the uthern California Convention. GEORGE SCHERER, in addition to his teaching Beirut, is secretary of the Bible Lands ion for Christian Education. He is native of Kansas and a graduate of ury College and Union Theological minary.

NEXT MONTH

PPROPRIATE for the Fourth of July will be an article by HILLYER STRATON, "Religious Liberty and e Constitution." GERALD W. YOUNG esents "A Ready-to-Use Membership mpaign," intended for Sunday school rkers. W. A. POOVEY writes on "The ble—Arsenal or Storehouse?" In the ries "Christ in the Life of the World," e subject will be "Christian Issues in e World of Today," and the writer, ENRY-LOUIS HENRIOD, general secre- y of the Universal Christian Council Life and Work. F. HARVEY MORSE ll continue his "Religious Education inic."

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Editorial

The Broadening of Religious Education

THE OLDER VIEW of religious education detached it pretty largely from general, or secular, education. If schoolmen criticised the Sunday school or made suggestions as to its management and teaching they were told to keep their hands off, were reminded that this was strictly the church's business. Horace Bushnell indeed and long ago took a different attitude, but he therefore had to be a fighter as well as an innovator. In our day religious education has certainly come into its own as an integral part of the general curriculum of education. The principles of teaching and administration are recognized to apply as well to the church school as to the public school. Teachers in the former are reading handbooks of general psychology and pedagogics, while the counsel of the schoolmen is eagerly sought by church leaders. This trend is being encouraged by the fact that an increasing number of persons are preparing themselves to become professional religious educators.

The Sunday School in a Changing World

NOW THIS CHANGE OF ATTITUDE means that the church school must keep its eyes open to and reckon with what is going on in the general field of education. And things are surely going on there. The newspaper reports of conventions and conferences of educators and many magazine articles make this very plain. Church, government, society and business are not the only institutions that are being blasted and rebuilt, the school—from kindergarten up—the college and the university are. The man who doesn't keep step has to get out. The Sunday school must naturally feel the effect of all this; and—it might be suggested—must act accordingly.

Making Sunday Schools Real Schools

THE CHURCH SCHOOL IS "DIFFERENT." We want it to be; want our children and young people to recognize the difference; but on the other hand we want them to feel that in the Sunday school and the vacation and week-day church school they are in real schools, are being taught by real teachers and by the same scientific methods of instruction to which they are accustomed in the public school and college. To see this, and especially to "act accordingly," is going to be hard, even distressing, for many in the church; but they should have learned that one of the fine things about Christianity is its spirit of accommodation to the changes of an everchanging world.

"The Strain of Toil?"

SOCIAL AGITATORS and certain political leaders in Congress and out, and our newspapers and magazines, dwell continually on the drabness, the slavery of the life of the ordinary working man. He is supposed to go to his task doggedly and return from it with bitterness of heart. Hence the revolt of labor. Now the Christian church is whole-heartedly committed to every reasonable program that will bring to the working man a more abundant life. It could not help being so committed in the face of Jesus' teaching and the inherent principles of the gospel.

Not All Workers Hate Work

YET I WONDER at the misrepresentation, or at least exaggeration, about this. For there are multitudes of workers who experience Kipling's "each for the joy of the working," who are not only contented with their job, but happy in it. They are tickled by the protests of the soap-box agitator—but go whistling to work the very next morning. Notice that the cry of the unemployed during these Depression days has been, "Work! work!"

As I Found Them

THIRTY YEARS in the Christian ministry, and as pastor of churches that were a long way from being "millionaires' clubs," have brought me rather close to the working classes—take that to mean what you will—and I know whereof I speak. I have seen lots of men with hoes who didn't look glum, like Millet's. A railroad fireman, who had long hard runs—in the days of the exposed cab—told me that he hoped he'd fire locomotives in heaven. I commiserated a steel construction worker for the strenuousness and danger of his job. He assured me that it would break his heart to go at anything else. I hunted up an old schoolmate in a machine-shop out in western New York. For twenty years he had been standing in front of a power drill, putting in and taking out castings. I found him smiling and singing. The girls who stand behind the five-and-ten-cent counters are evidently poorly paid for such wearying employment, yet they impress me as being about the jolliest young women you anywhere meet. When Jesus wanted to express his identity with the God Father he said, "He works, I work." That makes "working man" about the most honorable appellation you can place on a person. It will be a sorry day for our human race, to say nothing of the Christian church, when a lot of us come to hate work.

"Sharing Service with the Living Christ"

(Application of the Uniform Lessons of the Second Quarter)

By John Snape, D.D., Los Angeles, California

F "wine comes by the crushing of grapes, and joy is a fine spirit t distilled by bruised affection" en we may say that the crushing Christ on the cross brought to us e wine of precious humility and crificial suffering.

We owe a great deal to the ene-ies of our Lord. Some of the nest utterances that ever fell from s lips were wrung from him in re-y to the taunt, the threat, the sar-sms, the jeer and the insult of s enemies. It was in response to n enemy that Christ cut through ie maze of casuistical pretense ith which the scribes had encom-assed the law and gave to the world at classic summary of the Com-andments, couched in five words: Love God, love your fellowman." was in reply to an enemy that e said, "Render unto Cæsar the ings that are Cæsar's and to God e things that are God's," thereby evating man's conception of his uty to the state by exalting his con-eption of God. It was in reply to ie trap question of an enemy that e answered that question about the even-times-married woman and hat her relationship would be to er seven husbands in heaven. ikewise, the seven sayings on the ross are the treasured possession of s all because of what his enemies id and said to him that Friday.

Mark has only one of the seven tterances. He is more concerned ith giving a reportorial description f what the enemies of Christ did to im than what was done by him at awful day. The fifteenth chap-er of this Gospel is remarkable rom the fact that of its forty-even verses, thirty-five begin with ie conjunction "and":—"and they ring him to Golgotha"; "and hen they crucified him"; "and was the third hour"; "and hen the sixth hour was come"; and at the ninth hour, Jesus cried ith a loud voice, saying, 'Eloi, loi, lama sabachthani.'" That is fine reporting. Mark is presenting a picture of the "Silent Sufferer," and his repetitious and monotonous use of the conjunction suggests the effect of an unbroken sweep of sorrow, suffering and shame, breaking like the billows of an angry sea upon the shore of his soul.

He has been hanging on the cross about six hours—from nine in the morning until three in the afternoon. At twelve the noon-day sun beat down with fiery fierceness. The executioners proceeds methodically with their task, the triumphant priests smile with satisfaction, the rabble jostles one another at the foot of the cross. John, and Mary and the other women stand near-by.

Suddenly the bright light pales, and an uncanny twilight steals over the hills. A solemn hush of awe and fear falls. Over the crowd the shadow of darkness; upon Christ, outer darkness—and darkness within. Some time, toward the close of that three-hour period, he gave vent to the saddest cry of the seven cross utterances, the mid-cry of them all, "Eloi, Eloi, lama sabachthani."

The words are Aramaic; and they are exact words of Christ. Our Lord probably spoke in Aramaic. We have a few scattered utterances that actually fell from his lips: "Corban," "Ephphatha" "Talitha Cumi," and "Eloi, Eloi, lama sabachthani." How instructive is each of the instances in which he made use of these treasured words! "Ephphatha" was the word he used when he healed the deaf stammerer of Decapolis. They brought the poor fellow to Jesus beseeching him to put his hand upon him. And Jesus, taking him aside, touched his ear and his tongue, and said, "Ephphatha." And straightway his ears were opened. The word "Corban" means, "it is devoted." The use of it permitted all sorts of selfishness and hard-heartedness. A man might say "Corban" over his property, and the law could not then compel him to take care of his aged parents no matter how poor they were. And Jesus rebuking the people, for the use they made of that term showed that they were "making the word of God of none effect through their tradition." The words "Talitha Cumi," were used in connection with the healing of the little daughter of Jairus. Jesus had been summoned to the bedside of the little girl, but on the way had allowed himself to be interrupted — pausing to perform a miracle on the way to a miracle—and got there, so the professional mourners thought, too late. He put them all out, choked back their hypocritical wailing, and taking the little girl by the hand said, "Talitha Cumi," "Come, little girl." At once she looked up, alive, into his face. How could even the moribund resist the pathos and tenderness of that voice! "Ephphatha" he used in tones of commanding power; "Corban" dropped from his lips in sarcasm and criticism; "Talitha Cumi" he spoke with tenderness and love into the ear of the dead damsel; "Eloi, Eloi, lama sabachthani" he cried in heart-broken loneliness as he hung upon the cross.

Mrs. Browning writes beautifully and pathetically of that moment:

> Yea, once Immanuel's orphaned cry his universe hath shaken—
> It went up single echoless, "My God, I am forsaken!"
> It went up from the Holy's lips amid his lost creation,
> That, of the lost, no son should use those words of desolation.

He feels that God has let go of him, and yet he still holds on to God. It was an amazing fusing of tender trust and a sheer sense of abandonment.

After young Calvin Coolidge's death in Washington, his father, the President—whom critics called as cold as the granite of his own hills

—said: "He asked me in his suffering to make him well. I could not. And when he died the glory and the honor of the presidency departed." Like Christ on the cross, amid the darkness Calvin Coolidge felt forsaken and deserted.

Said another of our Presidents, Benjamin Harrison, some time before his death, in speaking of the Hispano-American war: "The act of Lieutenant Hobson in the sinking of the Merrimac has few if any parallels in the history of the world. At Manila Admiral Dewey was brave, but he was there in a hostile harbor ready to give shot for shot, and to beat down his assailants and triumph by the superiority of his arms. Lieutenant Hobson, as commander of the Merrimac crew, not only went with the Merrimac into the range of an awful fire unable to reply, but the interior of his own vessel was loaded with torpedoes for her destruction at the proper time. They went on unable to fire one shot at the enemy, and prepared to destroy the very deck under their feet. We search the pages of history in vain to find some act of heroism for country and flag that approaches this." Suppose Hobson had not been so fortunate as to escape with his life; suppose Spanish marksmanship had not been so poor; suppose he had been struck and wounded and was dying on the vessel's deck, but with his purpose accomplished; and suppose, as some fellow member of his crew bent over him he should have heard these last words from the lips of his dying commander, "I have done my best; I have finished my mission." What would have been the sequel? Hobson would have gone down in naval history as a hero worthy of undying fame. No name in the galaxy of names would have shone with clearer glory, or more luster than that of Richmond P. Hobson. His dying would have clothed his name with undying honor.

Jesus Christ came to a hostile country with a holy purpose. He gathered to himself a little crew of twelve men. With his own body he choked the channel sin had made in human hearts. For three years the shot and shell of his enemies had poured in upon him—and he was unable to give shot in kind. At the critical moment, when most he needed comradeship and sympathy, his little crew forsook him and fled. He could not stoop to the methods which the enemy employed, but pursued his mission to the end. And finally, when men wrote in letters of his own blood above his own head the word "Failure" he cried in a voice of victory, "It is finished!"—and "made a deposit of his life in the hands of God."

Religious Education in Our Church

(A Dramatic Presentation)

By Minnie S. Merrill, Belfast, Maine

CHARACTERS. *Reader, Spirit of Worship, Spirit of Service, Spirit of Study, Spirit of Recreation, Spirit of Life.*

SETTING. *Stage, at center back small stand with seven branch candelabra.*

COSTUMES. *Spirit of Worship, choir robe; Spirit of Service, nurse's uniform; Spirit of Study, academic robe; Spirit of Recreation, sport clothes; Spirit of Life, long white robe with flowing sleeves (may be made of cheese cloth).*

SYMBOLS. *Candle, nurse's bag, Bible, tennis racquet.*

READER *enters, takes place at left of stage.*

READER. As we turn our thoughts to religious education we find certain objectives that guide us. Let us consider briefly the methods by which they are attained.

It has been said, "The greatest contribution to the world is a life that has found God."

QUIET MUSIC. "Holy, Holy, Holy, Lord God Almighty."

Spirit of Worship enters.

SPIRIT OF WORSHIP. As we study the history of religion we find that man has always worshiped. Primitive man depended upon nature; he sensed in the universe a higher *power*. In the earliest and crudest beginnings, often in fear he worshiped that Power. The prophet declared that true worship consists in doing justly, displaying love, being willing to forgive, being humble, and enjoying conscious fellowship with God. The Psalmist tells us, "O come let us worship and bow down, let us kneel before the Lord our maker!" Jesus said, "God is a spirit and they that worship him must worship him in spirit and in truth." Thus from its early history, and from its growth, we learn by worship to enter into richness and fulness of life. The church has begun to consider anew the nature and purpose of worship, and how it can best help its children, youth and older folks to practise the presence of God. I, the Spirit of Worship, maintain in this church school that great spiritual experience, of communion with God through silence, meditation, quiet music, and song and prayer. I offer to you the light, the symbol of Jesus' life, which has enlightened the lives of men throughout the ages.

Spirit of Worship steps back and takes place left of stand.

SOLO.

"Bring, O morn, thy music, night, thy starlit silence;
Oceans, chant the rapture to the storm-winds coursing free;
Sun and stars are singing, thou art our Creator,
Who wert, and art, and evermore shalt be!"

(*Or something similar.*)

Spirit of Service enters.

SPIRIT OF SERVICE. Our greatest need to-day is consecrated, well-trained leaders to meet the spiritual opportunities and difficulties of our age. We learn to serve by serving: "Be ye doers of the word and not hearers only." I, the Spirit of Service, see that right motives and attitudes of friendliness exist; I help you in the building of a Christian community and world; I teach you to become intelligent and regular givers and so coworkers in a world enterprise. Such contributions make possible the work which we Baptists are carrying on in India, China, Burma, Assam, Bengal-Orissa, the Belgian Congo and the Philippine Islands. Thus you are helping in the development of Christlike personalities, and loyalty to Christ and his cause.

Spirit of Service steps back, at right.

READER. *Scripture,* Matthew 25:35, 36, 40.

SOLO.

"O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer."

Spirit of Study enters.

SPIRIT OF STUDY. During the past half-ıtury the church school has been ering moral and religious education. e need to be educated in body, mind, l spirit, that we may appreciate the lues of life. I, the Spirit of Study, d you on a quest for life at its best. ›ring to you truth and knowledge. I p you to know music, art and liter-ıre. I open to you biographies of eat men and women who have lived elligently and have found life rich l full. I give you the Bible as the ok of Life. Through it I acquaint u with God, and give you a Christian erpretation of existence and the uni-rse. Study to gain an intelligent ap-eciation of the different ways you may ow the Bible.

Spirit of Study steps back at right, op-site Reader.

HYMN.

"Thy Word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.
Thy Word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there."

READER. Scripture, Matthew 7:7, 8; hn 8:32.

Spirit of Recreation enters.

SPIRIT OF RECREATION. We recognize at there is a best way to live effectively d morally. Life has many places and e church endeavors to minister to each these. Religious education aims to oduce persons capable of living joy-ısly, strongly and efficiently the Christ-ke life in relation to God and their fel-w men. I, the Spirit of Recreation, lp to promote wholesome recreation ıring your leisure time. I go with you ı your hikes and join you in your good nes and parties. I see that the spirit good sportsmanship prevails during l games. I help to cultivate loyalty ıd cooperation, which leads to happy ıd successful lives.

Spirit of Recreation steps back at left rtween Reader and Spirit of Worship.

SPECIAL MUSIC.

Spirit of Life enters.

SPIRIT OF LIFE. The master motive of ligious education is to teach and train ›ung and old in Christian knowledge, ıinking and living. The world is greatly ı need of a purer type of citizenship ıd a higher standard of life, with ideals f peace and temperance, love and honor, ıstice and righteousness, truth and oodness. Surely, we can no longer ıink of religion as a separate compart-ıent of life; for special times and sea-›ns; to be recognized or ignored at ill. We must sense our dependence pon God, our responsibility to him, and sense of fellowship with him. This ; the highest reach of man's religious spiration and the greatest blessing offered by the Christian faith. Loyalty to this relationship makes all life dynamic and sets for it its highest goal. I, the Spirit of Life, lead you to a personal faith in God and the acceptance of Jesus Christ and his way of life. I train in the meaning and duties of church membership. I see that your interests are awakened to the privileges and opportunities of the church. I nourish spiritual growth, toward a life that is rich and full.

Spirit of Life steps back and takes place at right of stand.

QUIET MUSIC. "Dear Lord and Father of Mankind."

READER. We have learned that there are two kinds of education, secular and religious. The secular is good so far as it goes, but it does not go far enough. Religion is the response of the whole of man; it dominates all of man's instincts, harmonizes them to a higher meaning. This is why we have the church school, striving to develop in every member those attitudes and ideals that can give this meaning and fulness to life. Therefore—"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Thank you, kind Spirits. You have given us encouragement and a new appreciation of the work of our church school. I am sure we can go forward with new zeal and enthusiasm. Parents and good friends, we welcome you; we need your hearty cooperation and loyalty.

CONSECRATION CANDLE-LIGHT SERVICE

BEGINNERS DEPARTMENT; Love. Little boys and girls, light the candle that stands for love.

PRIMARY DEPARTMENT; FRIENDSHIP. We believe in making friends and being friendly. Our candle means friendship.

JUNIOR DEPARTMENT; HELPFULNESS. Juniors like to be doing something. The light of our candle shines for helpfulness.

INTERMEDIATE DEPARTMENT; COURAGE. We stand for the things that we know are right, even in the face of seeming failure and ridicule. We light the candle for courage.

SENIOR DEPARTMENT; LOYALTY. Loyalty to the church and our individual responsibilities; loyalty to truth—being true to our better selves. That is the light the seniors bring.

ADULT DEPARTMENT; WISDOM AND UNDERSTANDING. These are the virtues that come with the years of maturity. Also, faith through experience. With faith goes love, love that fails not, love that has an understanding heart for all people and their problems. We light the candle of wisdom and understanding, men and women that we are.

TEACHERS AND OFFICERS; CONSECRATION. When we accept the sacred trust of leading and guiding little children and youth, so we must kindle the flame of consecration in our own lives. This candle is the symbol of consecration.

CONGREGATION. While the flame of our school burns so brightly and steadily, let us, the people of this church, consecrate ourselves anew to the ideals for which our school stands, that we, too, may grow in Christian love and service.

HYMN SUGGESTED. "Spirit of God, Descend Upon My Heart."

EXPLANATION OF CANDLE-LIGHT SERVICE

A member from each department, and one officer or teacher—carrying a lighted candle—as each places his candle in candelabra, says his lines and returns to seat. The first thing a girl from the beginner department, placing her candle on one side of the candelabra; then, boy from primary department, placing his candle on other side. Next a girl from junior department, placing hers next to beginner's, and then girl from intermediate department placing hers opposite junior's. Seniors and adults have candles a little taller than the juniors and intermediates. The last to be placed in center, tallest of all and placed by an officer or teacher. This group may sit near stage, with two or three people who will see to the lighting of candles, and that the people go in turn.

BIBLE STUDY IN NEW ZEALAND

"To secure for the Bible its proper place in education and to insure that every child in New Zealand, whose parents consent, receives in the school course a general knowledge of the teachings of the Bible" is the aim of the New Zealand Bible in Schools League, an interdenominational organization. A plan has been in operation looking toward this end for many years; by which the compulsory time in primary schools used for secular teaching is reduced by half an hour, once a week, for religious instruction; the service being conducted directly by ministers. A decade ago twenty thousand boys and girls were attending these classes; today there are over ninety thousand receiving this instruction. Bible classes for young men and women of fourteen years of age and over are meeting with great success. These Bible classes are self-governing and conduct their own meetings, prepare their syllabus of study, and arrange camps and summer or winter schools. It is from among these young folks that the majority of the deaconesses, ministers and Sunday school teachers are recruited. They are thus training classes and of great value to the churches.

A Religious Education Clinic

PART III

By F. Harvey Morse, Elmhurst, New York City

(Four New York City church school leaders and a number of local schoolmen work out solutions to some more problems of teaching and administration, through the religious education clinic of the Superintendents' Union.)

CASE 9. In an emergency a kindly old man was asked to teach a class of boys. He accepted . . . and has been faithful in his attendance and his lesson preparation (to the extent of his ability). However, he just has not the background to make interesting, helpful lessons possible. The boys don't like him, and attend irregularly. Now a better teacher is available.

PROBLEM. Should the poor teacher be asked to resign in behalf of the new one? How shall the change be brought about?

SOLUTION. Superintendent told the unsatisfactory teacher that Mr. Blank had come into the church and was anxious to teach a class. "Since you have worked pretty hard with these boys, we were wondering whether you might not like to be relieved of this job and let us give you something else to do. Then we can put this new member to work and hold him."

An announcement in workers' conference, that the new man is available, might bring from the emergency teacher the suggestion that he resign to make room for the new member. Annual appointment of teachers might also ease the situation. Fundamentally, there is the big question whether such an emergency appointment was not undesirable in the first instance. Before placing a known incompetent teacher in charge of a class, see whether the pastor or superintendent can't take the class temporarily. Also consider the advisability of combining classes—at least temporarily.

QUESTION. We never seem to have enough teachers; how can we get them?

ANSWER. The best plan is to train your own, through a permanent young people's training class; which will usually meet at the regular church school hour on Sunday. Time and again such a class has been a solution of this problem.

Until your class begins to produce teachers, you'll have to hunt. Make a careful inventory of every man and woman who might conceivably serve satisfactorily—people on the church rolls, in the adult classes, and those in the community who are not active in any church. Check the new members. We rarely realize our resources until we start digging. In one town a superintendent visited a dentist, a man who had moved into the community three years previously but had not affiliated with any church. This superintendent discovered that the dentist had had service in Labrador under a mission board, and that he had once been active in young people's work. Was he a *find!*

There may be excellent resource people in your community who, although not willing to teach permanently, would be willing to serve for a specific period; perhaps giving a special course dealing with their specialty. Use them!

Check up on the parents of your church school pupils. Some of them may have had teaching experience and be willing to teach again.

The ultimate responsibility is on the superintendent, who must be a sufficiently good salesman to make teaching responsibilty alluring—and sufficiently persistent not to accept a "No" answer too quickly.

CASE 10. Members of intermediate class object to the lessons for the current quarter; one of the denomination's regular graded series; insist that they are not interesting.

PROBLEM. Should the class be given other lesson material?

SOLUTION. Check first to see whether the teacher is interesting, whether he is getting the most out of the lessons. After all, those lessons are prepared by skilled writers, trained in intermediate psychology. However, there may be legitimate reasons why a particular series of lessons may not interest a group. If the teacher is not at fault, then by all means help the class decide what sort of lessons would best suit their needs. It may be that the lesson text of a particular quarter is actually below standard.

CASE 11. Some years ago school adopted method of gold-pin awards. At first plan seemed beneficial. Now the cost of the system has become burdensome, and the net results do not seem worth the effort and the money cost.

PROBLEM. How can school discontinue plan without creating a certain amount of dissatisfaction on the part of a number of pupils?

SOLUTION. Two schools did it in essentially the same way. In one case the leaders brought before the pupils some great worthy cause: flood sufferers, poor children in the down-town sections, or a mission family. The need was stressed graphically. Then it was pointed out that the money being spent annually for gold, silver, and bronze stars would go a long way toward meeting the need. The pupils voted to eliminate pins and spend the money for the needy.

The pupils in the second school voted with equal enthusiasm to give up the pins in favor of the new building fund.

QUESTION. But I think that the pins are valuable in witnessing for Christ. I know a school-teacher who wore her pin to school. Naturally, she couldn't talk religion to her pupils, but one youngster saw her pin and asked, "O, Miss Blank do you go to Sunday school?"

ıat set her before her pupils as an ample.

ANSWER. If the pins seem to ve adequate value in that direc- n, let the school give inexpensive es. There has been one major jection to the valuable award ın, it places a premium upon nesty. It is not the exception for ildren to claim illness for an ab- ıce cause by a late Saturday ght, or even to claim presence ıen actually absent. A concensus ems to indicate that the adults e actually more intractable about ı awards than the children.

CASE 12. School has an excel- ıt attendance record through the nior high department, but fol- wing promotion into the senior gh department, those pupils are ldom seen again.

PROBLEM. To plug the leaks and ld the young people.

SOLUTION. The *general* answer that we must improve our re- ious education. Youth partici- tes in what has meaning for them. s up to church leaders to find out ıat that is.

We don't pay enough attention to uth habits. We're too prone to tempt to force them into the re- ious procrustean bed we have pre- ared. One school discovered that cause of heavy school programs, aturday night was the one night the week when the young people uld go out freely and have their rties. Usually they sleep late Sun- ay morning. Some of them got up time to attend the preaching ser- ce, but practically none arrived at urch school. This church decided hold its youth department ser- ces in the evening, and did so uite successfully. Certainly a rong department in the evening is be preferred to a weak one (or ne) in the morning.

We also need to adapt our youth rriculum to capitalize the methods ıd knowledge these young people e experiencing in high school and llege. We may want to make ıe department the unit, instead of ıe class. Then members can fol- w the Youth Commission plan, eeting in homogeneous groups, udying the Christian view-point on modern problems. Moreover, our young people must be given challenging tasks to hold their interest and loyalty.

QUESTION. It seems to me that there is too much compromising with the world in our religious practice today. To what extent should we modify our services to accommodate the world?

ANSWER. To any extent that will reach the people we are after. The sacredness of our religious observance is only partly dependent on time and very little on place. We must bear in mind that there is value in the social affairs which our youth attend. They are entitled to develop that side of their lives. It is good religion.

Whenever it is suggested that there be a departure from our traditional religious practice objections are based on the necessity of preserving a certain service. Let us say that it is planned to hold the youth department services in the evening. Since no young people attend the present morning service, what are you preserving by denying them the privilege of meeting for study and worship in the evening? The question is not one of giving up a principle; it is whether in one hundred years we shall have any church at all. We must present such a consistent and sincere case for religious living, as ideal living, that the matter of time will take care of itself. We seem more interested in taking the part of tradition and institutions than in saving human beings for Christ's service.

But what about the sermon? you may ask. Twenty years ago a speaker at a young people's convention suggested the answer in a talk significantly entitled, "The Menace of the Sermon." Were I a pastor, I would cherish infinitely more the opportunity of mixing informally with a group of young people in an evening discussion group than that of preaching eloquently to them in the morning.

A first fundamental of salesmanship is to offer goods when people want and need those goods. In propagating Christianity we have the world's biggest selling job. Let's therefore be ready to minister to our youth when they are ready to receive our ministry!

A PARABLE OF FORGOTTEN FAULTS

By a Minor Prophet

Now it came to pass that "the way of all men" came even unto a certain rich man, and he died, and was buried. And the papers forgot his sins and did magnify his virtues. And, behold, there was more to forget than there was to magnify. But they did a good job of both. Howbeit the man was neither as black as he was painted by his enemies nor as white as he was whitewashed by his friends.

Now it came to pass not many days hence that the prophet talked with a young man. That young man sought money in great quantities. And he set his heart to obtain it by gambling. The prophet therefore began to prophesy unto the young man: "Behold, the Lord knoweth the way of the wicked. The ungodly are like the chaff, which the wind driveth away. Sorrow and trouble and disgrace are their portion. Follow not after them." But the young man answered the prophet after this manner:

"Oh yeah! but what about yonder leading citizen. He was the owner of a saloon, a gambling-house, and a house about which the least said the better. There he obtained his money. Look what the papers said about him: Benefactor, philanthropist, leader in civic uplift, leading citizen. As to you and your prophecy it is but as apple-sauce."

The heart of the prophet was sore troubled. The rich man being dead yet speaketh. Those who would be kind to the dead mislead the living. The actions of the rich man were louder than the words of the prophet.

A SCHOOL IN CHRISTIAN LIVING EVALUATED

Those who promoted such a school in Louisville, Ky., say:

"One very splendid trend apparent in the series was the unity of purpose that came from the diversified denominational background of the several groups. There was no hint of any desire to eliminate proper denominational lines. With loyalty to the history and splendid traditions of their respective denominations, the registrants did further the elimination of denominational animosity, prejudice, competition, and other unholy attitudes that have too often given the world a basis for unfavorable criticism of the whole church."

The Problem of Grading

By Erwin G. Benson, Pasadena College, Pasadena, California

THERE are no two human beings who are exactly alike. They are not alike in their physical, mental or spiritual make-up. There are some who are tall and others who are short. Some are stout and others are thin. Some have beautiful facial features and others are homely. Some are old, others are young and some are middle-aged. Some are highly educated and others are ignorant. Some can think quickly and clearly, while others are dull. Some have a retentive memory, while others forget everything. Some are educated past their age, and others are stupid for their age. Some are interested in philosophy and others in science. Some are highly emotional, while others are stoical. Some are conscientiously religious, while others are indifferent to religion.

The various public schools are interested only in certain of these groups. The grammar school will take only those who are of a young age. High schools and colleges only those who have become educated enough to enter their halls. Other educational institutions take only those who are interested in certain lines of activity. One of the fundamental problems that confront these public schools is the grading of the groups with which they have to deal. This same problem is found in the Sunday school, only in a more complicated manner. The Sunday school is interested not in certain groups, but throws open its doors to all comers. This means that its grading problem is indeed perplexing. All cannot be put in the same class, because what will interest one will not interest another. What Wade C. Barclay says of adults is true of pupils of all ages: "Every adult needs to be a member of a group of such character that he can share its life and realize it as group life."

The ideal plan for grading the Sunday school would be to give each pupil a test as to his religious experience and religious knowledge. Since the Sunday school is dealing with religion this would be the practical way. Those who had had no previous knowelge of the Bible would be placed in one class and taught the elements of the Bible. Those who knew the Bible from beginning to end would be placed in another class and taught advanced religious principles. There would not be any waiting while the teacher answered some simple, though perhaps vital, question. However, this plan is ideal and that is about all. There would arise so many difficulties that a Sunday school could not carry on with the plan. There would be old men in the same class with small boys and girls. Smart and religiously trained young people would be tempted to become conceited in that they knew as much about the Bible as their elders.

Perhaps the next best plan would be to grade in accordance with the work done by each pupil, and then each pupil promoted as he accomplished the work assigned. However, this plan loses its effectiveness from the fact that there is nothing compulsory about the Sunday school. Unless each pupil could be made to feel the glory of promotion and of work accomplished, he would soon fall behind others of his age, and drop out.

Another plan is to place those together who are in the same grade in the public school. This would assume that all in the group would be the same in mental development; they would also have a certain amount of congeniality because they would be together both in the public school and the Sunday school. This plan falls down because there are many who come to Sunday school who do not attend public school. There are also many who have been unavoidably retarded in their public school work and who would not attend the Sunday school where their comrades were considerably younger.

About the only workable plan is the one now in use in most Sunda schools—grading according to ag As a general rule most of the pupil of the same age have the same in terests, and the same teaching meth ods can be used. There are certai drawbacks to this plan. There ar some who have had better religiou training at home and they ar farther advanced in Bible truth than others of their age. The could be placed in the next olde class, but this would mean tha others of the same age would wan also to be advanced. There ar others who have developed ver rapidly physically and who feel em barrassed when with those of thei own age. A new pupil may com to the school with a chum and b placed in another class because o the difference in their ages. Th new pupil resents the separatio and may refuse to attend unless h can be in the class with his chum An exception here would mean tha the entire plan would soon brea down and the classes unnecessaril overlap in ages.

Of course every rule must hav some exceptions; but one exceptio calls for another, and soon there nothing but exceptions. Generall speaking a Sunday school mus adopt a definite plan of grading an then carry out that plan with a ce tain degree of regularity. It often better to lose one or tw scholars than to lose half the cla —because they resent the intrusio of one who does not belong ther If the officers will deal frankly wit each would-be exception—tell the that others will also want exceptio to the rule—there will be no harm ful results.

FOR THE SHUT-INS

It takes so little to make us glad,
Just a cheering clasp of a friendly han
Just a word from one who can unde
stand;
And we finish the task we long had
planned,
And we lose the doubt and the fear w
had—
So little it takes to make us glad.

—Ida. G. Norris.

A Bible Questionnaire

By William C. Arbo, Lincoln, Vermont

A Test, a Check-Up, a Game

THE inventors of the Intelligence Test very definitely rted something. From the ited function of grading gray tter, their technique has been apted to almost numberless uses. e editors of two nationally cirated magazines used it during last presidential campaign to cover the minds of the people campaign issues prior to the unting of the votes. A number distinguished psychologists have veloped questionnaires designed test individuals for vocational itudes. Advertisers use it to cover the effectiveness of their es efforts. Clever hostesses use as a game. Why not join the ocession and apply it to the ble?

This question occurred to me hen I was faced with the problem leading a group of thirty or ore young adults in the study of e Book of Genesis. They wanted ble study, and very naïvely they sisted on starting at the Bible's ginning. A sentence in a letter me off. My correspondent, a ted leader of adults, mentioned e fact that she was using "true-lse" questions in her classes, d that the members "ate it up." went to work on the idea at once. y experience corroborates hers. here is definitely something here r the teacher of adults, and some-ing of real interest. What is ore, under proper supervision, it educationally sound.

Besides the simple "true-false" ocedure, I have been able to use veral other approaches. Here e a few of them, with sample estions under each type.

Multiple Choice Questions

1. The number of books in the ble is—75, 249, 20, 66, 100?
2. Genesis means—God is Love, ayer, the Beginnings?
3. The Passover was—a moun-n, a river, a religious observ-ce, a book of the Bible?
4. The woman who was turned into salt was—the Queen of Sheba, Esther, Lot's wife, Mary Magdalene?
5. Solomon was—a place, a king of Israel, a mountain, the author of the Book of Acts?

II. "Fill in" Questions

There were:

1. _____ disciples.
2. _____ sons of Jacob.
3. _____ commandments.
4. _____ books in the Old Testament.
5. _____ years in the ministry of Jesus.

III. Rearrangement Questions

For the purposes of review, I have found a rearrangement type of question very helpful. For example, when we had finished the Book of Genesis, I wanted to be sure everyone had the general outline clearly in mind. Here was the test that met that particular need.

Rearrange the following events in their correct order.

1. The flood.
2. The temptation of Eve.
3. Joseph sold into Egypt.
4. Esau sells his birthright.
5. Sodom and Gomorrah destroyed.
6. Cain slays his brother Abel.
7. The tower of Babel.
8. Pharaoh's dream.
9. The wooing of Rebekah.
10. The death of Jacob.

IV. Jumbled Letters

Rather in the nature of mental recreation, there is a type of "jumbled letters" question which the members of our class enjoy a lot. Here is a sample. The following, when unscrambled, are proper names taken from the Book of Genesis. Unscramble them!

1. Obajc
2. Aohn
3. Hoappitri
4. Necho
5. Heebtl
6. Amda
7. Brekeha
8. Heal
9. Hrabaahm
10. Vile

The first time I used this method, I gave each member of the group a piece of paper and a pencil. Then, I asked them to write the answers as I read the questions. This had several disadvantages. In the first place, the proceeding dragged terribly, because the slower members held up the quicker ones. Furthermore, I found that adults are sensitive about revealing their ignorance. Now, I divide the whole class into groups of about five each. The groups gather in separate rooms, or in different corners of the same room, and work out the answers together. The captain of each group is usually someone who has attended before, and is well acquainted with the method.

In planning the tests, I have four or five sets of questions, varying them among the different types discussed above, with ten questions in each set. The first set is restricted to the material assigned for home study at the previous meeting, and the material used in the class period. The second set covers the previous assignment. The third set is a review of all the material to date. The fourth group of questions covers general Bible information which everyone should know. The fifth test, when there is one, is either a novelty quiz—a bit of fun—or a report on some special work which was to have been done outside. For example, one night everyone who had completed the reading of the Book of Genesis on time was awarded a certain number of points to be applied to the total score for his group.

Something needs to be said regarding the educational value of this plan. It is not intended primarily as an examination, although it does serve that purpose. But it is an aid to learning. We seem to agree that the acquisition of Bible knowledge is not all of religious education. Yet a mastery of the facts of the Bible is a necessary

foundation. This method makes a sound grasp of the essential facts of a section of Scripture possible as painlessly and as quickly as any method I know. It gives a very concrete objective to the pupil in reading and listening. He knows the nature of the questions to be asked and the things for which he must watch. This keeps him alert and helps maintain attention. The group effort in solving the questionnaire develops a lot of discussion. If the teacher were to ask forty or fifty questions mechanically, it would be unbearably dull. Here the pupils ask each other those questions, and their minds are so intent on finding the right answers that these answers stick in their memories. The pupil has a chance to check up on his own weaknesses. The number of questions is sufficiently large so that if anyone can answer all of them correctly, he has a good grasp of the material. Further, the questions are presented in such a way that the pupil must not only possess the knowledge required but be able to use it in rather unfamiliar situations. It is not unusual for visitors to take the papers home so that they can use them as a basis for study.

Here are a few suggestions regarding the preparation of questions of this type. It is my conviction that any teacher can with a little effort prepare them by the bushel, for any type of lesson.

1. Be sure that every question has one, and only one correct answer.

2. Be sure that every question is absolutely clear. Never use trick questions.

3. Choose matters that are important as the basis of the question—not trivial detail. The person who takes the test should feel at its conclusion either that he has shown his mastery of some worthwhile knowledge, or that he should study more seriously.

4. Include some questions that anyone can answer; and perhaps some that you are sure no one can.

5. Soft-pedal grading. Do not award prizes. Treat your class as a group of serious-minded adults, not as children.

There is another type of questionnaire, closely related to the above, but not to be confused with them, that deserves our thought. It might be based on the type of inquiry which enables a person to rate himself on various points of efficiency. Someone should work out a set of questions to determine how effective we are as Christians. Or we might have a set of questions rating us on our missionary-mindedness. Or it might be well to discover how we rank in terms of the traits of character that go to make good church school teachers. The purpose of this article is to stir up interest in a comparatively new area of technical skill. My conviction is that we have a most valuable source of teaching help along this most stimulating line of attack.

Answers to questions in the first part of the article.

1. Multiple choice questions:
(1) 66. (2) The Beginnings. (3) A religious observance. (4) Lot's wife. (5) A king of Israel.

2. "Fill in" questions:
(1) 12. (2) 12. (3) 10. (4) 39. (5) 3.

3. Rearrangement questions:
1. Temptation of Eve.
2. Cain slays his brother Abel.
3. The Flood.
4. The Tower of Babel.
5. Sodom and Gomorrah destroyed.
6. Wooing of Rebekah.
7. Esau sells his birthright for a mess of pottage.
8. Joseph sold into Egypt.
9. Pharaoh's dream.
10. The death of Jacob.

Social Emphasis in Evangelism

By Walter E. Woodbury

Secretary of Evangelism, The American Baptist Home Mission Society

ONE of the most strongly unionized towns in the country is in Ohio. In our Baptist church in that city, one of the board of deacons serves also as secretary of a labor union. A goodly number of the labor union members are also church members. The task of preaching Christ and winning individual laborers to Christ and to membership in his church is relatively simple in this community. But there is another town, in Indiana, where in 1921 they smashed the unions—and have been paying very low wages ever since. The owners and bosses and white-collar men are in the churches. In the homes of the laboring people there is a very bitter hatred of the church, and an earnest young evangelistic pastor finds his hands tied and himself, with all his love for the laborer, persona non grata among them.

Social and industrial conditions are thus vitally related to our task of winning individual men and women to Christ. The success of the evangelist depends largely upon the success of the social education program of the church. The situation pictured in that Indiana town obtains all too widely across our land, so that one of the major problems faced by the department of evangelism of our Society today is how to help pastors and churches establish a point of contact and get a hearing with the organized labor groups. The gulf between them and the church seems widening at the very moment when this group is becoming more powerful and more significant in the life of our nation.

Another major problem facing evangelism in America today is the great body of inactive church members whose worldly way of life does more than any other one

ctor to blunt the edge of our peal to the unbelieving world to cept our Christ. A careful study this problem of "marginal embers" reveals the fact that not few of them are staying away om church because they find it comfortable to be reminded of e principles and spirit of Jesus. ne economic necessities of their es have led some of them into sitions where, for example, they are selling intoxicating liquors in drug- and grocery-stores, or where they are regularly engaged in commerce during the hours of worship. Others have drifted with the world into sex and family relationships that are not according to the teaching of the New Testament. Here again, the necessity of adequate social education, and training for Christian relationships in the home and in the business world, is of vital importance to evangelism. Unless we can help people into the Christian way of life in all its social phases, we are hindered in securing decision for Christ, and members for the church. The individual and the social gospel are one. God has united them. It is sheer folly to think that any man can put them asunder. Spiritual health is all-important, but bodily health is important.

Christ in Bible Lands

By George H. Scherer, M.A., B.D.

Professor in the Near East School of Theology, Beirut, Syria

In the "Glimpse from Bible nds," presented at the World's nday School Convention at Oslo, 1936, Hanna Ghalib, associate cretary of the Bible Lands Sunday School Union, said:

"Bible lands, the lands that re-ct His footprints and echo his rnal voice. The small Christian mmunity of his birthplace that s witnessed to his redeeming ve through the ages; that love r which the whole world is now moring, not excluding Bible nds itself—it is a curious but thetic fact that the living Christ facing today in Bible lands e same religious and racial ejudices, conflicts, dissensions, alousies, hatred and crime he ced in his flesh two thousand ars ago."

Opposition

Christ in Bible lands today is ing opposed in at least three new rections. *First,* the new national-n either ignores or exploits re-ion, and seeks to erect a totali-ian state which in the name of triotism demands an absolute alty. The term "Arab" is a lying cry to which people of like cultural backgrounds and igious affiliations—Christian as ll as Moslem—are responding gerly; and Zionism is a political vement which includes atheistic d communistic Jews, and a nority still loyal to their Hebrew igious heritage, united to attain national objective.

Secondly, modern scientific education is destroying superstition, and faith in the value of the externalities and rites of religion; as the old faith goes, however, there is a growing disrespect for religious leaders, and indifference or open antagonism to all that is labeled religious.

Thirdly, their own experiences with the Western world, and current news conveyed promptly by radio, cinema and newspaper, cause the people of Bible lands to look with cynical distrust at "Christian" civilization.

These new factors complicate a situation already far from simple, and make preaching the gospel of the redeeming love of God in Christ a much more difficult task. At the same time, there is much to encourage the Christian worker.

Cooperation

There is a strong spirit of unity among all Christian workers in Bible lands; cooperation, not rivalry, characterizes their thinking and their labor. This unity of the spirit finds material expression among foreign missionary societies and national churches in the United Missionary Council of Syria and Palestine. Membership in this council was originally confined to representatives of the foreign societies, but when it was realized that this limitation was a hindrance to Christian fellowship with national churches, they were invited to associate actively with the council. Today almost all the national churches, as well as the foreign societies, are members, sharing equally in its responsibilities and privileges. Through biennial meetings, annual sectional meetings, and committees on evangelism, education, medical work, publication, social welfare, rural reconstruction, and other interests, the council seeks to give a united and harmonious expression to the fulness of the gospel of Christ.

A more recent demonstration of cooperation is seen in the union of religious training schools in Athens and Beirut to form the Near East School of Theology. The atmosphere is intellectually liberal and warmly spiritual. Both men and women of various nationalities and church affiliations are being prepared for service in the ordained ministry, in religious education, and in social service.

There is also cooperation in facing the problems of rural reconstruction. A summer school of theology and religious education was conducted in 1936 jointly by the Bible Lands Sunday School Union and the Near East School of Theology, devoted largely to a study of the rural problem. Both the American University and American Junior College for Women carry on rural projects, in which other interested workers cooperate with their staff and students. A Christian Medical Asso-

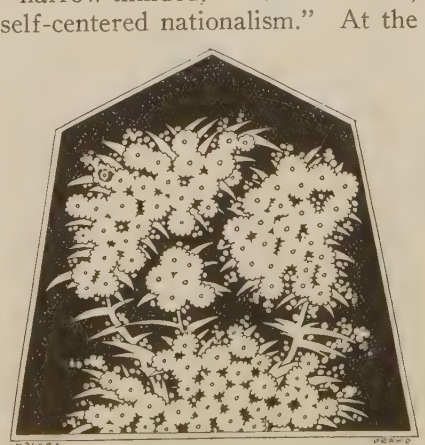
ciation and a Council of Missions to the Jews illustrate the reality of the fellowship existing among other Christian workers.

There is a steadily growing friendship and cooperation between the Eastern Orthodox, the Anglican, and the Protestant churches, which is showing itself in various ways. For a number of years a clergyman of the American Episcopal Church attached to the staff of the Anglican Bishop in Jerusalem has been giving much appreciated service as a professor in the Theological Seminary of the Armenian Orthodox Church in Jerusalem. On the other hand, one of the professors in the Near East School of Theology in Beirut is a member of the Greek Orthodox Church. A committee of the United Missionary Council, in which the Eastern churches are thus far not members, seeks to find ways to strengthen the friendly relations with these churches.

Perhaps the Bible Lands Sunday School Union is the outstanding illustration of the unity of spirit and cooperation in activity that characterize Christian work in this area. The field is unique in the Sunday school world in that both the North American and the British administrative committees of the World's Sunday School Association contribute to its financial support and advise concerning its activities. The Anglican Bishop in Jerusalem is president of the union and its honorary vice-presidents have included the Patriarch-elect of the Greek Orthodox Church in Palestine, the Catholicos of the Armenian Orthodox Church in Syria, the moderator of the Protestant Church in Syria, and the chairman of the Palestine Native Church (Anglican) Council. The American Presbyterian Mission releases one of its members to serve as general secretary. The associate secretaries are laymen of the Armenian Orthodox and the Syrian Protestant Churches, and a laywoman of the Greek Orthodox Church in Palestine acts as honorary field secretary. Messages of fraternal greeting were received by the World's Sunday School Convention at Oslo from the Patriarch-elect of Jerusalem and the Catholicos of the Armenians. In his message the Patriarch-elect, referring to the new type of Sunday schools in the Greek Orthodox Church, said, "In the furtherance of these schools the Patriarchate of Jerusalem views with favor the Bible Lands Sunday School Union, which has made a special point of so framing its policy that Christians of all types may work together in the common cause of the religious education of the youth in harmony with their respective traditions." Men and women of all denominations share in its activities, and Sunday schools, churches, and missions contribute to its support. From all over the Near East, Christian workers come to the Conference Center maintained by the union, in the Lebanon mountains, attending various meetings and finding there physical, mental and spiritual re-creation.

Outlook and Outreach

Christian workers in Bible lands are aware of the new forces at work among the people of Bible lands, and are seeking to present the eternal truths of individual redemption and social salvation in Christ, through methods which meet new situations. Perhaps a brief summary of the third quadrennial meeting of the Bible Lands Union in April, 1937, will illustrate. At that meeting reports presented by delegates spoke of Christians finding their religion a hindrance to full participation in national affairs; one spoke of "narrow-minded, self-conscious, self-centered nationalism." At the same time there were accounts new approaches to Moslems, exchange of visits between Easte Orthodox and Protestant Sund schools, of new ventures in educ tion in peace and brotherhood, a of waiting on God for guidance undertaking new activities.



Among important decisio reached may be mentioned: (Plans to emphasize rural welfa in connection with daily vacati Bible schools. (*b*) Instructio to the committee in charge Christian Endeavor work to pl their program of services "in su a way that they will meet the r issues of present-day youth, d cussing social, educational and ec nomic problems to find out wh Christianity has to say abo them." (*c*) Creation of an ad education department, to consid especially the problems of young parents and help in religious ed cation in the homes. (*d*) A quest to the directors of week-d religious instruction to survey ligious curricula in use in Christi schools, and to suggest ways providing religious instruction Christian children in governme schools. (*e*) Adoption of plans secure gifts to pay the fund debt of $3,000 on the Confere Center project, so that it may se a larger number of leaders in rel ious education in a more effici manner. (*f*) Creation of a n department on inter-church operation, to strengthen the bo already existing between East Orthodox, Anglican and Pr estant churches, and to sugg methods for closer cooperation work. (*g*) Creation of a comm tee on Christian citizenship, suggest methods and to prep material for education in wo brotherhood and the promot of world peace, and to help yo sense their civic responsibilities followers of Christ.

The present political conditi in Syria and Palestine are course presenting serious d culties, and an economic depres occasioned by the fall of French franc has curtailed work of the Union.

Pray for the peace of Jerusal

Steering Clear of Trouble in the Adult Class

By Eleanor Wilmot, Auburn, New York

HUMAN nature has to be handled tactfully in adult ss groups, as well as elsewhere. ıe teacher who is able to discern e possibility of misunderstand-gs and to avert them, is fortu-te—and the class is fortunate o! By being on the alert, situa-ns may often be met and turned an advantage instead of a dis-vantage, by the teacher.

A few illustrations will make is point clear. They are actual ppenings. Different methods ould be called for at other times d in other places.

Mrs. Harper, who was a very tive member of the class and pecially active in plans to replen-ı the class treasury, was finally ected treasurer of our women's ass. Moneys were raised by onthly dues, gift and food sales, ıd an occasional simple entertain-ent. When Mrs. Harper took ver the records from the previous easurer, she found them in con-derable of a tangle.

Mrs. Lane, the former treasurer, ıd been ill off and on, and for a me the class secretary had done ouble duty for both positions. ometimes she had the class oneys and sometimes she didn't. he and the new treasurer got gether and tried to straighten the ıances out so that the reports of easurer and secretary would gree.

Then Mrs. Harper was not ways able to attend the business eetings. Some of the members egan to whisper—there seemed be too many and too varied xcuses. Company had arrived ıexpectedly; there was illness in ıe family; Mrs. Harper herself as ill; she was called out of town ı business which could not be ıt aside; and so on. The secre-ry had some of the class moneys, ıe president some. Bills of neces-ty had had to be paid by both; ıd no one really knew how much ıe class had on hand or whether was solvent or insolvent.

Mrs. Harper was popular, charming, and an earnest Christian. No one for a moment doubted her sincerity; but there began to develop a feeling that things could not go on this way.

The teacher gave a good deal of thought to the matter. She was fond of the treasurer and appreciated all she had done and was willing to do. Yet the fact remained that something must be done about the finances to bring them into one fund, and to know for a certainty which bills had been paid and which had not. At the next business meeting, to which Mrs. Harper had expected to come (and from which she was absent), the teacher herself took the responsibility of suggesting that owing to the fact the Harpers were very busy with the building of a new home, she felt it would be appreciated if an assistant treasurer were appointed, one who was always present. This plan worked out very well, relieving president and secretary, and at the same time making it practical to have money records constantly in good order.

In case two, there bid fair to be trouble over a rather simple matter. The chairman of the flower committee had the responsibility of consulting the president of the class as to when flowers should be sent, if there was any doubt about it. It might be noted, in passing, that the class decided to send flowers only to actual class members, or if there was a death in the immediate family of one of the group. About this time, the chairman of the flower committee found herself in ill health and only attended Sunday school occasionally. In order that no one should be slighted or overlooked, where flowers should be sent, the president of the class took charge of it. Later it was discovered that the chairman felt hurt because the president had gone over her head. On one occasion the president had sent flowers from one florist and she from another.

This was worked out acceptably in this wise. The president of the class had a fine flower garden of her own, and often was able to contribute a bouquet without expense. The chairman of the flower committee had a friend who was a woman florist and who often favored her with special prices. In view of these circumstances, it was suggested that the class would be very grateful if these two ladies would get together in the sending of the flowers, as sometimes it would be necessary to buy only a few to add to what was available, or perhaps none at all. The "two ladies" graciously acquiesced.

So again, what had promised to be a strained relationship was worked out in a closer cooperation than had previously been the case.

In case three, an adult class teacher was considerably annoyed by the visiting and whispering of two members. Although sitting in a rear seat, they often disturbed those around them as well as the teacher herself. The teacher felt that something must be done about it, as several of the members were saying frankly that the class period was difficult for them on account of the confusion.

Here again, tact had to be used.

A direct reprimand would scarcely do—it might give offense.

At one of the business meetings, a question-box was proposed, slips of paper and pencils passed, and everyone asked to make a written *unsigned* suggestion of something that the class might do which it wasn't doing, or something that was being done that shouldn't be done, or something that would increase harmony, good-will, lesson preparation and class attention. Several minutes were given to the reading of these suggestions, then they were divided into three groups and three class memb chosen to discuss those they h in hand. There was no chance anyone's thinking that a dir criticism was aimed at anybo Some very valuable points w also brought out that proved much advantage to the class.

From the Director's Desk

By Ulyss Stanford Mitchell, M.A., Th.D.

Director of Social and Adult Education

COLUMBUS CONFERENCES FOR WORKERS WITH ADULTS

The Twentieth International Convention of Christian Education, meeting at Columbus, Ohio, June 28-July 3, is setting aside a substantial block of time (June 29, 30) for the Adult Section. This Convention gives promise of great values. Baptist adults free to attend please notify your State Director of Christian Education. Register early.

Adult Section Program

WEDNESDAY MORNING—11.15–12.15

GROUP I. "The Heart of the Christian Message for Personal Life." DISCUSSION: Hornell Hart, leader.

GROUP II. "The Christian Challenge to the Community." PANEL DISCUSSION: Doctor Turck, chairman.

WEDNESDAY AFTERNOON—2.00–5.00

"The United Christian Adult Movement." What it is, why it came into being, its purposes, its areas of work, its field strategy, how to become a part of it.

2.00 ADDRESS: "The United Christian Adult Movement," Paul H. Vieth.

2.45 DISCUSSION GROUPS: Directions will be given for forming discussion groups to study the movement further. Group leaders:

E. R. Bartlett	Elsie Rodgers
Wade C. Barclay	Besshunter Robinson
Arthur Bodmer	H. Shelton Smith
Genevieve Brown	Mary Amelia Steer
Jonathan B. Hawk	Ora L. Shepherd
J. L. Lobingier	G. L. Schaller
Glenn McRae	J. R. Throckmorton
U. S. Mitchell	Daisy June Trout
I. G. Paulson	W. F. Wifer
	Earl Zeigler

4.00 EXHIBITS.

THURSDAY MORNING—11.15–12.15

"The Challenge to Group Conflict."

SIMULTANEOUS DISCUSSION GROUPS:

1. Labor, James Myers.
2. Race, H. Shelton Smith.
3. War, Roswell P. Barnes.
4. Liquor, Sidney Weston.
5. Producer's strikes, A. F. Holt.
6. Gambling, Deets Pickett.
7. Public Utilities, C. D. Thompson.
8. Cooperatives, Carl Hutchinson.

THURSDAY AFTERNOON—2.00–5.00

POPULAR CONFERENCE

2.00 ADDRESS: "Group Work with Adults," Harrison Elliott.

2.45 DISCUSSION DEMONSTRATION by platform discussion group.

3.30 EVALUATION OF DEMONSTRATION, Harrison Elliott.

4.00 EXHIBITS: United Christian Adult Movement Commission.

2.00–5.00 FIRST REGULAR SESSION. All regularly accredited Commissioners to meet in this session rather than in the popular conferences.

FRIDAY MORNING—11.15–12.15

"Making the Christian Challenge Effective Through Adult Education." Discussion groups will discuss the two general addresses of Thursday evening and Friday morning under leadership of those in charge of Wednesday afternoon groups.

FRIDAY AFTERNOON—2.00–5.00

POPULAR CONFERENCES—2.00–4.00

1. The Adult Program of the Church, G. L. Schaller.
2. Young Adults in the Church, Mrs. W. W. Charters.
3. The Bible in the Adult Program, Jonathan B. Hawk.
4. Personal Faith and Experience, Raymond T. Allston.
5. Basic Social Issues, Hornell Hart.
6. Christian Family Life, Oliver B. Gordon.
7. The Church, O. T. Deever.
8. Community Life, James Myers
9. National Life, James Crain.
10. World Relations, Roswell Barn

UNITED CHRISTIAN ADULT MOVEMEN COMMISSION—2.00–5.00

SECOND REGULAR SESSION. All Co missioners expected to particip

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CONCRETING OUR CONVICTIONS

It is dangerous to be too speci unless we are in dead earne Generalities are safer, more ple ing, and less liable to offend s ners. Here is a church that deci to concrete its program of Chr tian action by formulating spec convictions and projects, in a N Year's declaration. This w adopted, by vote, in the busin meeting January 5, 1938, af being presented Sunday, Janu 2. There were only two negat votes. The Rev. Hugh Pickett the pastor.

STATEMENT OF POLICY FOR 19
THE FIRST BAPTIST CHURCH
FAIRMONT, WEST VIRGINIA.

The First Baptist Church Fairmont hereby dedicates program, resources, opportuni and life, in the year of Our L nineteen hundred and thirty-eig unto the propagation and appli tion of the gospel of Jesus Ch into every sphere of life, cost w it may. In particular:

1. With the theme of Chri Advent still resounding in minds—to the cause of "Peace Earth and Good Will Tow Men"; the prevention of

position to war, which is en-
ly unchristian; to the elimina-
ı of racial prejudice and dis-
nination—which loom so large
our present-day life and repudi-
the spirit and teachings of
us; to cooperation with all
istian groups in the building
a Christian world.

. To the elimination of evil and
enthronement of good in our
ımunity life; to the removal
indecent and incapable public
cials, and the enlistment and
tion of worthy and capable
sons to public offices; to the
stant teaching of the evils of
holic liquors and a striving to
ninate liquor from our com-
nity life; to the removal of
ıth Side House, with its deplor-
e purpose, and the segregating
restricting of such condi-
ıs—if our enforcement officers
st on permitting them to con-
ıe; to constant opposition to all
ıbling, instruction regarding the
cts of this vicious practice, and
port of those public officials
o uphold laws against gambling;
correction of the under-finan-
g of our public schools, and to
provision and operation of
quate library and recreational
ilities for our city.

. To the preaching and prac-
ng of economic justice in all
ustry, business and welfare
vities, to the upholding of
rist's ideals for the value of
ry life, the right to share in
wealth of God's universe for
willing and able to work and
providing for all unable to
rk by society, and that the
mbership of this church prac-
Christ's standard of economic
tice in dealing with all that they
y employ either in homes for
nestic service or in business and
ustrial relations.

. To an enrichment and en-
gement of the spiritual ministry
our church; to a seeking and
ing of the lost among us—with
goal of one hundred and fifty
sons won to Christ as Saviour;
daily family worship—in two
ndred homes of our congrega-
ı; to increased emphasis on
le study; to an increase in our
contributions for world missions; to sharing in the successful redemption of our West Virginia Baptist College; to the practice of tithing, as the basis of giving; to the development of a mission program in unserved communities in and about our city; and to the launching of a definite program for the construction of new buildings for our church.

5. To seeking "first the kingdom of God" within our individual lives, our homes, church, community and world;

To all this this church dedicates herself, on the threshold of the year of Our Lord nineteen hundred and thirty-eight.

SPANISH CHURCH POLITICS

When John Langdon-Davies included in his book, *Behind the Spanish Barricades,* a citation from a Catholic catechism in which the faithful in Spain are told that it is "usually mortal sin" to vote liberal, this quotation was greeted by many with honest incredulity. Thereupon the author decided to secure this catechism, which he had cited on the authority of Ralph Bates. During his next stay in Barcelona he combed the old bookshops. Air-raids made his task difficult. He did not succeed in finding the catechism mentioned by Bates, but he did discover another entitled, *Brief and Simple Explanation of the Catholic Catechism,* by R. P. Angel Maria de Arcos, S. J., of which, according to the preface in the third edition, hundreds of thousands of copies have been sold. From this catechism Langdon-Davies cites the following pertinent paragraphs (p. 404):

Q. Is every liberal government hostile to the Church?

A. Evidently, since whoever is not with Christ is against him.

Q. How do those sin who, with their vote or influence, help the triumph of a candidate hostile to the Church?

A. Usually mortally; they are accomplices in the wicked laws contrary to the Church, voted by their candidates.

Q. What are liberal principles?

A. Those of 1789: so-called national sovereignty, freedom of religious cults, freedom of the press, freedom of instruction, universal morality, and other such.

Q. What consequences result from these?

A. Secular schools, impious and immodest periodicals, civil marriage, heretical churches in Catholic countries, abolition of ecclesiastical immunities, etc.

Q. What does the Church teach about these?

A. That they are most disastrous and anti-Christian.

A ROCK FOR THE FUTURE

It seems to me that a great deal of our present confusion and chaos is the result of throwing overboard almost everything to which mankind clung. For very little of the demoded and discarded have we found any adequate substitute. It would be hard to find one for the Sunday school. So much of our education is an inculcation of the modern spirit of skepticism and contempt for tradition; so little of it makes for character. The Sunday school, with its stress upon old faiths, old truths, old standards, is a rock upon which we may see that the future has been builded when the whirlwind has passed.—*Channing Pollock, Author, Dramatist.*

THE Minnesota Education Association has adopted the following resolutions: "We believe that schools must now assume the major responsibility of educating for peace; we advocate such teaching as will show the true causes of war. We also advocate the nationalization of the war munitions industry and all industries which profit from war."

A WORTH-WHILE symbol is the Garden of Peace in the city of La Plata, in Argentina. This garden, which unites forty-six nations and all races of the world, was opened a year ago. Each country is represented by a special flower. The wild rose was chosen for the United States.

Recent Books

Order All Books from The American Baptist Publication Society

EASTWARD SWEEPS THE CURRENT. By Alida Sims Malkus. Illustrations by Dan Sweeney. The John C. Winston Company. 1937. 397 pages. Price, $2.00.

A thousand years before Columbus a race of men as magnificent as gods, born to the sea as to the land, sailed the Pacific without chart or compass. They were guided only by the stars, the sweep of the current and a gourd filled with water. There is evidence that these Polynesian seafarers, in their light outriggers and ocean-going "canoes," reached the shores of South America. Mataafa, the old navigator; Rori, the boat-builder; Noa, the helmsman; Ta-mo, Mataafa's younger son, who can smell land farther than any one else; Praj, the Balinese, whose life is saved by Evi, the daughter of the sea, who thereafter accompanies the voyagers upon their Odyssey, and many another interesting character come to life in this gripping saga. The illustrations are well drawn and authentic. There is a helpful list of "words from far-away places." For readers of sixteen or over.

AN INTRODUCTION TO THE NEW TESTAMENT. By Kirsopp Lake and Silva Lake. Harper & Brothers.. 1937. 302 pages. Price, $3.00.

This is the work of one of America's foremost biblical scholars, Dr. Kirsopp Lake, professor of history in Harvard University; and his wife, Dr. Silva Lake, instructor in biblical literature in Brown University. The book falls into three major sections. The first deals with the literary facts and critical problems. Each book receives thorough attention. The material is conveniently organized, and the conclusions are those which have the support of the best present-day scholarship.

The second section, entitled "The Background of the New Testament," treats of both Judaism and the Greek-speaking world, and shows the relationship of the New Testament to them.

The third section contains a number of valuable appendices which will be of interest and help to the serious student. These deal with such matters as the chronology of the New Testament, the topography of Palestine and Syria, and the more important quotations from Papias, Clement, Irenæus, etc.

FOOTSTEPS IN A PARISH. By John Timothy Stone. W. A. Wilde Company, Boston. 1937. 98 pages. Price, $1.00.

In this little book the author gives a most sincere and appreciative picture of the character and work of his predecessor, Dr. Maltbie Davenport Babcock, in the Brown Memorial Church of Baltimore. It is a warm, personal picture, making real and living the personality of this great pastor and hymn-writer.

YOUR CHILD NEEDS —— By Mary M. Chalmers. The Judson Press. 1938. xii, 117 pages. Price, 50 cents.

In these pages one may find sensible guidance and practical help for the task of guiding children into the "abundant life." There is also not a little fine spiritual inspiration. Parents need to "think on these things." Fathers and mothers will enjoy studying it in the Sunday church school hour. Leadership education classes should make wide use of it, both as a text-book and as a source reference. Children's division workers will be helped to understand better the boys and girls entrusted to their care. The author has packed into few and well-chosen words a wealth of help concerning the following vital needs of children: a well-adjusted home; understanding; discipline; play; work-and-play; friends, culture, and training in Christian living.

THE OXFORD CONFERENCE (OFFICIAL REPORTS). Chicago: Willett, Clark & Company. 1937. Price, $2.00.

In this volume, which is the American edition of the official report of the Oxford Conference on Church, Community and State, held last summer, are contained the "Message" of the Conference, the text of the various section reports, the program, a complete list of the delegates, and the report of the Committee of Thirty-five presenting a plan for a World Council of Churches. The documents are preceded by an interpretive introduction by Doctor Oldham in which the major addresses at the Conference are briefly summarized. This is the only American volume in which all this material is available.

WITH GOD AND FRIENDS EACH DAY. Arranged by Frederick R. Davies. Cokesbury Press. 1937. 383 pages. Price, $1.00.

This day-by-day book of devotions is designed to develop in the user a growing consciousness of the presence, power and love of God; and also to remind the user of the birthdays and anniversaries of those to whom he is bound by ties of blood and affection. The latter purpose is accomplished by means of blank lines at the bottom of each page, so that the names or autographs may be inserted. For each day there is a verse of Scripture, a devotional thought, and a brief prayer. The book is handy in size and attractive in appearance.

WORLD CHAOS OR WORLD CHRISTIANITY. By Henry Smith Leiper. Chicago: Willett, Clark & Company. 1937. Price, $1.50.

As the subtitle indicates, this is a "popular interpretation" of the two conferences, Oxford and Edinburgh. Doctor Leiper, who is secretary of the American Section of the Universal Christian Co cil for Life and Work and who was i mately associated with the preparat work for the conferences as well an active participant, is peculiarly w fitted to interpret these epoch-mak gatherings. In his attractively w ten book the precedings of the con ences, the mood which they reflected, way in which they worked and the s stance of their findings are put in b compass. The reader gets a sense of meaning and drive of the ecumen movement and participates in the m of expectancy with which the confere closed after authorizing the launch of a World Council of Churches.

Humor

AARON approached a market stand which some questionable-looking f were offered for sale. "What you these for?" he asked the dealer.

"I sell them for profits," answe that individual sarcastically.

"Is that so?" answered Aaron feigned surprise. "I'm glad to k they are prophets. I took them patriarchs."

"HUBBY, dear, you don't know much I love you."

"Well, how much? A hat or a coat?"

A WOMAN with a huge brown-p parcel in her arms came out the chiropodist's establishment. She furiously angry, and said to the fr awaiting her:

"Calls himself a chiropodist, and stuff a pet dog!"

"ARE your corns hurting you n nowadays?"

"Well, no; only in church, whe don't have anything else to think of

EVEN a worm has its good po When it gets ready to turn it do hold out its hand and confuse yo

Lesson Topics for July

July 3. JOSHUA: A CHOICE OF LO TIES. Numbers 27:1 Joshua 1:1-9; 24:1-3

July 10. CALEB: LIFE-TIME DEVO Numbers 13:26-33; Jo 14:6-15.

July 17. DEBORAH: EMERGENCY L ERSHIP. Judges 4:1 t 31.

July 24. GIDEON: FOLLOWING G PLAN. Judges 6:1 t 35.

July 31. SAMSON: STRENTH AND W NESS. Judges, Chapte to 16.

BAPTIST SUMMER ASSEMBLIES FOR 1938

State	Date of Meeting	Dean or Director in Charge
izona:		
Prescott	July 4–15	F. W. Wightman, 407 National Bank Building, Phœnix
lifornia, N.:		
Lake Lucerne	June 20–27	Gordon D. Forbes, 83 McAllister Street, San Francisco
San Joaquin, Camp Sequoia	June 13–18	
Lake Tahoe	July 18–29	
lifornia, S.:		
High School Conference	August 7–14	O. deW. Cummings, 313 West Third Street, Los Angeles
Idyllwild Pines	August 14–26	
lorado:		
Geneva Glen—Indian Hills	July 10–17	W. F. Ripley, 611 Colorado Building, Denver
Western Grand Mesa	July 25–31	
nnecticut:		
Storrs	July 5–16	O. P. Campbell, 455 Main Street, Hartford
aho:		
Sawtooth Mountains	July 11–22	Ezra Duncan, 525 Newhouse Building, Salt Lake City, Utah
inois:		
Lake Bloomington	June 18–25	L. H. Koehler, 402 Corn Belt Bank Building, Bloomington
Chicago, Lake Geneva	July 24–31	L. P. Jensen, 203 North Wabash Avenue, Chicago
diana.		
Franklin	July 18–29	W. R. Jewell, 1729 North Illinois Street, Indianapolis
Wawasee	August 14–21	
Roumanian		Vasile Prodan, 1811 North Delaware Avenue, Indianapolis
wa:		
Iowa Falls	July 18–29	† B. G. Field, 902 Valley Bank Building, Des Moines * Burrus E. Beard, Webster City
nsas:		
Scott City	July 25 to August 5	A. L. Black 918 Kansas Avenue, Topeka
Ottawa	August 8–19	
aine:		
Higgins Academy—Charleston	July 11–22	* Roy H. Short, Millinocket
Presque Isle	July 11–22	* Elmer H. Webber, Presque Isle † F. H. Knollin, Savings Bank Building, Waterville
ichigan:		
Kalamazoo College	July 17–29	W. F. Huxford, 472 Hollister Building, Lansing
innesota:		
Camp Galilee, Cass Lake	July 23–31	.....
ontana:		
Templed Hills	July 25 to August 5	Ezra Duncan, 525 Newhouse Building, Salt Lake City, Utah
ebraska:		
Hastings	August 8–19	B. G. Field, 1504 Dodge Street, Omaha
ew England:		
Ocean Park, Maine	August 15–27	* W. G. Towart, Bennington, Vermont
ew Jersey:		
Hightstown	July 4–15	O. F. Laegeler, 158 Washington Street, Newark
ew York:		
Keuka College	July 4–15	Kenneth L. Cober, 433 South Salina Street, Syracuse
orth Dakota:		
Lake Metigoshe—Bottineau	June 20–27	W. H. Bayles, Huron, South Dakota
hio:		
Granville	July 17–30	* I. N. DePuy, 556 Elburn Avenue, Dayton † Miss Helen Wickes, Granville
klahoma:		
Deyo	July 20–28	* Perry L. Jackson, Saddle Mountain
regon:		
Cascadia	July 25 to August 5	T. H. Hagen, 505 Odd Fellows Building, Portland
ennsylvania:		
Keystone—Factoryville, 1	August 1–6	* J. Norman Martin, 315 Luzerne Avenue, West Pittston
Keystone—Factoryville, 2	August 7–12	* John W. Thomas, 23 East Twenty-sixth Street, New York
Unami	August 27 to September 3	* David W. Witte, 708 Investment Building, Pittsburgh
Camp Corbly, No. 1	August 13–20	† F. W. Tomlinson, 1703 Chestnut Street, Philadelphia
Camp Corbly, No. 2	August 20–27	
outh Dakota:		
Camp Judson	July 25 to August 5	W. H. Bayles, Huron
tah:		
Ogden Canyon—Liberty	June 27 to July 8	Ezra Duncan, 525 Newhouse Building, Salt Lake City, Utah
ashington:		
Burton	July 18–24	Victor N. Witter, 506 Washington Mutual Building, Seattle
Twinlow	July 25 to August 1	
est Virginia:		
Philippi	August 2–12	* Clarence Figgatt, Huntington † James Fidler, Box 1183, Parkersburg
isconsin:		
Chetek	July 5–11	.....
Green Lake, No. 1	July 25–31	R. H. Ewing, 1717 West Wells Street, Milwaukee
Green Lake, No. 2	July 30 to August 4	
yoming:		
Wyoba	August 1–10	W. F. Ripley, 611 Colorado Building, Denver

* Dean of Assembly. † Area Director of Christian Education. Unmarked—Dean and Area Director.

International Sunday School Lessons

(Improved Uniform Series)

Second Quarter, 1938: The Gospel of Service; According to Mark

AIM. To lead the student to appreciate how Jesus in his life and teachings emphasized service to all men; to help the stude to devote his life to the task of building a new world in accordance with the ideals of our Lord.

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the Internation Council. The outlines are copyrighted, 1936, by the International Council of Religious Education and are used by permissio

LESSON 10. JUNE 5

THE HEART OF CHRISTIAN SERVICE

Mark 14: 3-11, 27-31. (Parallels in Matthew 26 and John 12; Matthew 26 and Luke 22)

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 116: 1, 2, 7, 12-14

KEY VERSE: She hath done what she could.—Mark 14: 8

3 And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head.

4 And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

5 For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

6 And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me.

7 For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

8 She hath done what she could: she is come aforehand to anoint my body to the burying.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her.

10 And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

11 And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

27 And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 But Peter said unto him, Although all shall be offended, yet will not I.

30 And Jesus saith unto him, Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

31 But he spake the more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

A Bible Message for Every Day

Monday. Mary's Gift of Love. Mark 14: 3-11. This woman would probably have been unable wisely to expend three hundred pence on the poor. So she did what she could. Christ wants us to think of the poor, but shouldn't we sometimes think of him and—his needy church?

Tuesday. Peter's Boast. Mark 14: 27-31. The woman with the alabaster box *did;* Peter *said.* Christ undoubtedly likes to hear our professions of allegiance, but he would much rather see "the doing of them."

Wednesday. Zeal Born of Love. Phil. 2: 12-18. Christ also offers himself upon the sacrifice and service of our faith (vs. 17). We Christians ratify, confirm, his giving of himself by our devotion to him.

Thursday. Love Shown in Deeds. 1 John 3: 16-19. The love of God may be full of mystery, strange and incomprehensible, but not when we see it through the cross. It may be difficult for us to define or express our love to God—but he easily and plainly discerns it through our good works and alms-deeds.

Friday. A Prayer of Love. Eph. 3: 14-21. "To know the love of Christ." What more important for the Christian than that? How can we be "rooted and grounded" in it (vs. 17) without such knowledge? Here is Christian education's supreme task.

Saturday. Love to Christ Preeminent. Matt. 10: 32-39. "The whole is greater than all its parts." The arms of the loving Christ are stretched out so wide that when we are with him our relationship to others defines itself, is no problem, for they are there too—Christ, the "others," ourselves.

Sunday. A Song of Devotion. Ps. 116: 1-14. The Psalmist reveals a very confident, reasonable and happy faith because, I think, he was a man who co stantly, in all his fortunes, *called up the name of the Lord.*

At the Threshold of the Lesson

This is a perfect picture of genuir friendship and love, or friendship-lo as H. C. Trumbull called it. Such affe tion never counts the cost. There is certain prodigality about it. We nev worry about the running-over of the cu Where true love rules there is no thrift ness. Nothing is too good for those whom we are thus devoted. Indifferen can't understand such lavish giving; b love does. Jesus did.

It is thought that Luke omits th incident because earlier in the Gosp narrative he has related a similar or (Luke 7: 36-40). The two anointin should not be confused, as they oft are. The one we are studying was ce tainly in the Bethany home that is familiar to us, and it is revolting to ass ciate the woman "which was a sinner with Mary the sister of Martha. Th other woman we may regard as Mary Magdala.

The lessons of the two inciden are entirely different. There it w great forgiveness because great lov here: deeds of love for the living a of greater worth than deeds of love f the dead, and are imperishable.

The Lesson Before Us

1. MARY'S COSTLY GIFT. Vss. 3-5

It will have been the evening befo the triumphal entry. John's "supper would imply a formal meal, a dinner banquet, but held in the evening. Sim was a very common name and "t leper" designated him. Torrey clai that the Aramaic consonants of "leper would spell "jar-merchant." Was the father of the sisters and Lazaru It would seem so. Whether dead alive or present at the meal, we can on guess. Had Jesus cured his leprosy Lazarus would be mentioned among tho

ent, if Simon was not, because of notoriety of his resurrection.

hat John says that the woman anointed Jesus was Mary, while k and Matthew have simply "a ıan," may be variously explained; aps out of delicacy, before her grow- saintliness when these evangelists :e; or because these evangelists had nterest in the name, it was the deed cared about (cf. vs. 47, "one of ı"; but John names Peter).

As he sat at meat" has been vari- y modernized. Mrs. Montgomery "while he was dining," Torrey, "as reclined at table." Receptacles for ıents and perfumes were called ala- ers, whether made of that mineral ot. Nard oil was produced from an Indian plant and was highly prized ntiquity for its delightful odor (cf. g of Songs, 1:12). The literal read- is, "an alabaster of ointment, gen- nard"; and, "she brake the ala- er." A thin flask of this delicate aster could be broken by the hand. an suggests that she broke the costly e as an additional feature of her hon- g—that it might never again be used.

or the same reason, after pouring nard oil on Jesus' head—the usual of friendship and honor—she drains contents of the broken flask on his "and wiped his feet with her hair," essive of her humility and pro- ıder devotion. This latter detail is tioned only by John, who, writing s after the other evangelists, picks many of these little items that the rs had omitted. "And the house was d with the odor of the ointment" hn 12:3).

II. Wasted? Vss. 8, 9

he Mark narrative is more consid- e of the Twelve than Matthew, tells that the disciples were moved ı indignation at Mary's extravagance; n says it was Judas (as spokesman them all?); for the ointment was th more than three hundred denares 0, Goodspeed; $150, Mrs. Montgom-). Everything goes to show that the hany family were wealthy; and the iples certainly were not. They were iking that all over the land people e destitute and starving. The Master been making them deeply sympa- ic with human need. Didn't they ex- that he would agree with their pro- , and rebuke Mary?

here are more Christian people n we think who share the disciples' nt of view. We constantly hear ressions of it in church assemblies, well as on the street: "None of my ney for missionary work, there is too ch need here at home." "Shameful, out those millions into the Riverside ırch, when New York abounds in ns!" "Why should my church be e elegant than my home?" Shouldn't do things for Jesus himself, some- es?

III. Jesus' Point of View. Vss. 6-9

He knew that for humanity there is something far worse than poverty, far worse than hunger even. In the face of the awful ordeal by which he was going to work out soul redemption for men, how it must have grated on his nerves to hear them talk about cost and waste! His cross loomed—and "three hundred pence!" Seeing all that he did in the woman's heart and her deed, their materialism, even though it expressed itself commendably, shocked him.

He had had altogether too little honoring, and appreciated this. There would be little opportunity now for men to bestow upon him the devotion that was his due; "the time" was almost at hand; "me ye have not always." "Let her alone; why trouble ye her?" She at least isn't going to let the opportunity slip. "It is a fine thing that she has done to me" (Goodspeed).

We might read a touch of sarcasm in Jesus', "For ye have the poor with you always, and whensoever ye will ye may do them good." How true it is that those who complain most about the cost of religious work, and the extravagance of its machinery, worry least about the poor. "Are you concerned about them, the poor? Well, there they are—and are likely to be. Now bestow your good works and alms-deeds."

We like to think that Mary was one of those—of the very few—who understood, in all their implications, the words that Jesus had spoken about his approaching death. With the age-old rite, anointing, she would consecrate him for the sacrifice; and would be "aforehand" about it, for she saw how events were hurrying to the end.

IV. The Fragrance that Filled the World

Such a beautiful deed deserved a beautiful reward. Mary, if she heard what the Master said, and the disciples who did, little realized how widely that deed was going to be "spoken of for a memorial of her." Chrysostom lived fifteen centuries ago. The angels of heaven could scarcely estimate the number of times that the story of this Bethany anointing has been told, and read and sung since his day; but already he could write: "For lo! what He said is come to pass, and to whatever part of the earth thou mayest go, thou wilt see her celebrated."

V. Peter's False Confidence. Vss. 27-31

This passage is found, practically the same, in Matthew (26:31-35). It is briefly paralleled in Luke 22:31ff. For half a year or so Jesus had been telling his disciples of what was to happen down at Jerusalem. Now he is perfectly definite as to the time: "This night" is to witness the beginning of the end.

He knows the Twelve so well that he is sure they will not stand by him in the awful crisis ("You will all desert me tonight," Goodspeed; "fail in your fidelity to me," Weymouth). It was going to be an ordeal for him, the God-man; and they were only human! Foreseeing their defections, he is reminded of a proverbial saying of Zechariah's (Zech. 13:7). That the original application of the prophet's words was to the purification of Jerusalem made them all the more appropriate to this occasion.

They will "stumble and fall away"; but only temporarily; for he will still be their leader; he, the Shepherd, will be smitten, unto death, but because he is the Lord's Anointed, he will rise from the grave, death's Conqueror.

No matter what the others may do, Peter will bravely stand by the Master, to the limit, to the last ("If everyone else falls away from you, I never will do so!" 20th Century N. T.)—he thinks—Jesus knows better. It is a typical Petrine utterance: big-hearted, devoted, impulsive, boastful, undependable (thus far) disciple! Yes, but the Master knows all about Peter.

Notice the method of Jesus' rebuke of his disciples: with Peter here; in Gethsemane; upon other occasions. He does not scold; of course does not break out into loud upbraiding; but a simple, plain statement of the condemnable conduct (vs. 30), which, however, cuts, worse than malediction; or else an exclamation of poignant regret—"What, could ye not watch with me one hour?"—that is even more forceful, and that, alas! has tentacles for the memory. What a lesson there is here for us!

Practical Questions for Class Discussion

¶ This home at Bethany had great reason to be grateful to Jesus, and to do him honor. How is it with the families of your acquaintance that likewise have been signally blessed?

¶ What is the relation in the church of today between love for Christ and Christian service?

¶ Do you think it possible to have great love for Christ and yet be entirely negligent of his service, the work of his Kingdom?

¶ To what extent can abstract worship take the place of the worship of service?

¶ Most Christians think hard things of Peter or hold him in contempt because of his denial after this boasting. Do you not find that there are lots of Christians who live in glass houses of similar over-confidence?

Notes and Comments

"How far the words sanction a lavish expenditure on the æsthetic element of worship, church architecture, ornamen-

tation, and the like, is a question to which it may be well to find an answer. And the leading lines of thought are, that if the motive be love, and not ostentation, He will recognize it, even if it is misdirected; that so far as ostentation, or the wish to gratify our own taste and sense of beauty, enters into it, it is vitiated from the beginning; that the wants of the poor have a prior claim before that gratification. On the other hand, we must remember that the poor have spiritual wants as well as physical; that all well-directed church-building and decoration minister to those wants, and, even in its accessories of form and color, give to the poor a joy which is in itself an element of culture, and may minister to their religious life by making worship a delight. It is a work of charity thus to lighten up lives that are otherwise dull and dreary, and the true law to guide our conscience is to place our noblest churches where the people are the poorest."—*Plumptre.*

Tennyson has used with fine effect the anointing at Bethany scene in cantos xxxi and xxxii of "In Memoriam":

Then one deep love doth supersede
All other, when her ardent gaze
Roves from the living brother's face,
And rest upon the Life indeed.

All subtile thought, all curious fears,
Borne down by gladness so complete,
She bows, she bathes the Saviour's feet
With costly spikenard and with tears.

Teachers' Helps

In the Men's Class

Charles C. Stillman,[1] *Columbus, Ohio*

SERVING BY PERSONAL DEVOTION TO CHRIST

The grumblers, the busy-bodies, the fault-finders were there. They usually are. "What is the use of wasting costly perfume like that? It might have been sold for more than sixty dollars, and the money given to the poor." That is what they said.

Jesus' attitude is clear. "Do not bother this woman. She has done a fine thing. You have plenty of opportunities to help the poor. This woman has done *all she could.* Her motive is pure. Her act of reverence will be memorialized forever."

I suppose Peter's boast is included in the lesson's Scripture in order to present a contrast. The woman said little, but did much; Peter was vocally sure of himself, but failed the Master at a critical moment. In both cases, there was obviously a personal devotion to Jesus. Silence is sometimes more eloquent than vehemence. The woman—modest, quiet, self-effacing; Peter—self-reliant, assertive, bold.

A word is often powerful; a wordy person is often a nuisance. Yet I feel for Peter. You and I can understand him. His intentions were undoubtedly above reproach. The carry-over of good intentions to commendable social behavior is often, I surmise, confronted with peculiarly difficult circumstances. He soon found himself, however, and came through all right. Peter said all he could, while the woman did all she could.

It seems to me fair to consider this woman as an advocate of the beautiful. She was delicate, æsthetic, and perhaps something of an idealist. Peter, on the other hand, may be characterized as a utilitarian, practical, a "go-getter." He strikes me as of the "diamond-in-the-rough" type. Consider, however, that much may be said for the diamond-in-the-smooth. It takes all kinds of people to make a world. The practicalist and the idealist live side by side. The lion and the lamb shall lie down together.

Artistry is its own salesman. Beauty needs no advocate. Jesus appreciated the personal, loving, devoted expression of the heart's feeling. To be sure, some of the practical fellows thought of the rich perfume in terms of sixty dollars. I see no reason to believe that the complainers were not sincere. Their comments may have been motivated by a genuine desire to help the poor. From one point of view, the whole business *was* a waste (the practical is coming out also in me!). A little reflection, however, leads us to sense the delicacy and appropriateness of the reverent outpouring of this loving woman's devotion to Jesus.

Are we going to advocate the drab, the uncouth, and the unattractive in our churches because we might save some money and give it to the poor? Rather, are we not going to promote stimulating and inspiring service in the beauty of holiness—meaning the inner life—by fabricating beautiful holy places where figuratively we too may break the flask and pour the perfume on his head?

The Federal Government recently completed a beautiful post-office in my city. It cost money. My neighbor contends that a plain structure, costing much less, should have been erected, and the differential converted into relief. Have you ever seen the handsome State Capitol in Charleston, West Virginia? At the time of its erection it was feared that the mountaineers would scoff and complain. As a matter of fact, they stand and admire, and gloat with pride. Have you any art in your soul, music in your heart, any "alabaster of ointment of spikenard very precious

As for Peter, it apparently slipped mind that the time to do his boas was when taking off the armor, not w putting it on. There are plenty of Pe around. "Make way for me." "Let do it." "I'll show you!" God b them, say I. Their intentions skim al at eighty miles an hour—but they s run out of gas; then they have to w till courage, traveling a bit m cautiously, comes up with a rese supply. They make life interest though. They mean well. Give ther little time and they will get there. S to shed perfume? No? Don't sentimental?

My memory does me a bad turn bringing up such an atrocious rhy as the following. It depicts two use types of persons, nevertheless.

"Do you want something done?
Give it to me;
I'm very practical,
'Tis easy to see.

"Do you want a heart throb?
Give it to her;
She is sentimental,
Your soul she will stir."

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

Some years ago in Shanghai a Russ friend of mine took me to one of Lenten services at the Greek Ortho church. Exiles from their native la these White Russians were gathered gether for worship in a makeshift cat dral. For two hours they stood to p and chant their repentance and th praise. All of them had undergone horrors of the revolution. All of th were still suffering great privations. deep were the lines upon their faces could see the very scars upon their so My friend was carrying in her heart ache of not knowing what had happe to her mother, father, brothers and ters; carrying, too, the burden of husband's ill health. The memories the revolution ever remained so vivid him he could live only in the seclus of a mountain resort. Once he came Shanghai, but the slightest noise m him fearful of attack and he begged be taken back to the high places wh the "reds" could not find him.

Over and above the chants and songs of the cappella choir and the sponses of the standing congregation felt the acute pains that were pierc the hearts. In that moment was b within me a wholly new appreciation what "the travail of a nation" me I hung my head as I remembered h once I had cheered for the overthrow of the Russian Czar, thinking in my c ignorance that the rule of the pe should be pure, kind and good, full

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cy to all. Now here I was in the t of those who were paying part of price of that victory, and I was see- them not as a class, an arrogant ocracy, but as individuals. Those had once known only velvets and s were now in shabby "charity" nes. Those at whose bidding ser- s once went in haste, whose hands e ever soft and white, now were the ants of others and were at that mo- t folding roughened, chilblained hands ayer. Without money or land, homes work, suitable clothes or sufficient l, with the constant agony of won- ng what had happened to relatives friends, wives, husbands, children, little band of people without a coun- still came together to "do what they ld" in their worship of God.

When the service was over they filed a painting of the Crucifixion. Old young, men and women, knelt before picture. My throat grew tight as I ched them. Almost I was drawn the procession, but Protestants do kneel before a painted picture, and ined in my impulse to move forward. d yet, although my feet stayed, I nd my heart rushing on to kneel with aged man now forcing his crippled es to do homage to that which ord and cannon, fire and exile had been strong enough to destroy.

After this old man there came a young man dressed in black. For how many eavements she was wearing this deep urning no one could say. As she knelt she threw back a long heavy shabby veil, and, bending far over, she caught the painting to her and passionately kissed the feet of the Christ hanging there upon the painted cross. For an instant I felt the picture coming alive, the downcast eyes looking at the woman, and a voice saying, "Disturb her not. She is doing what she can."

Since that night I have never heard the story of the woman and the alabaster-box without being reminded of this other woman who, without a box of ointment of spikenard, still gave in devotion all she did have—her kisses and her tears. So deep was the impression that this Russian woman made upon me that often now I find myself measuring my devotion to my Lord and Master with the standard of devotion set by that stranger. I ask myself if my devotion has in it such an absolute forgetfulness of self, such a fervent yearning to let my Master know I love him.

Of course one dare not stop with this. If all one ever did to show one's devotion was to adore the Christ and not to serve one's fellow men it would be shallow devotion, but all too often we lean over backward in our protests that the only way to show our discipleship to Jesus is to help others. The heart of the Master hungers for our personal devotion. Without it our own service cannot be altogether adequate. It shows real love, we tell our children, when they pick up the dish-towel and wipe the dishes, when they pilot us to an easy chair, place a book in our hands, and say, "Now, we're getting lunch." That is love demonstrated in service. It warms our hearts. But there is another warming of the heart that comes when, without service of any kind, a little one suddenly runs up to you and clings around your neck and says, "I love you, mummy," or an eighteen-year old breaks a silence with, "I sometimes wonder, daddy, if you know what it means to me to belong to this family."

There are times when we too should glow inside thinking of Jesus Christ our Lord and Master, times when we should break for him the seals of our personal devotion and let our love and adoration find what avenues they will—words of prayer, songs of praise, silent tears.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness. Speak approving, cheering words while their ears can hear them, and while their hearts can be thrilled by them. The things you mean to say when they are gone, say before they go. The flowers you mean to send for their coffins, send to brighten and sweeten their homes before they leave them. If my friends have alabaster boxes laid away, full of perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them out in my weary hours, and open them, while I need them.—*Henry Ward Beecher.*

LESSON 11. JUNE 12

THE CHALLENGE OF GOD'S WILL

Mark 14: 32-46

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 42: 6-11

KEY VERSE: Not what I will, but what thou wilt.—Mark 14: 36

32 And they came to a place which was med Gethsemane: and he saith to his sciples, Sit ye here, while I shall pray.
33 And he taketh with him Peter and mes and John, and began to be sore nazed, and to be very heavy;
34 And saith unto them, My soul is ceeding sorrowful unto death: tarry ye re, and watch.
35 And he went forward a little, and ll on the ground, and prayed that, if were possible, the hour might pass om him.
36 And he said, Abba, Father, all ings are possible unto thee; take away is cup from me: nevertheless not what will, but what thou wilt.
37 And he cometh, and findeth them eeping, and saith unto Peter, Simon, eepest thou? couldest not thou watch ne hour?
38 Watch ye and pray, lest ye enter to temptation. The spirit truly is ady, but the flesh is weak.
39 And again he went away, and rayed, and spake the same words.
40 And when he returned, he found them asleep again, (for their eyes were heavy,) neither wist they what to answer him.
41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.
42 Rise up, let us go; lo, he that betrayeth me is at hand.
43 And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests and the scribes and the elders.
44 And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.
45 And as soon as he was come, he goeth straightway to him, and saith, Master, master; and kissed him.
46 And they laid their hands on him, and took him.

A Bible Message for Every Day

Monday. The Test of Sorrow. Mark 14: 32-42. Jesus tells us plainly enough what to do when we also are sore troubled and exceedingly sorrowful. It was prayer that tuned him into rhythm with the Father's will.

Tuesday. The Test of Betrayal. Mark 14: 43-50. Again, and often, Jesus is going to be betrayed—alas! even by his disciples. Heed the warning. Be on your guard. "Is it I?" With God's help, No!

Wednesday. From Affliction to Glory. Heb. 2: 5-12. To see the way as Jesus did is to see it bright and splendid—after a short stretch of roughness and gloom,

Thursday. Enduring the Cross. Heb. 5: 1-10. Notice that the infinitely precious services of the Great High Priest are offered conditionally—only "unto all them that obey him" (vs. 9).

Friday. Power in Submission. Gen. 32: 24-32. God will lay his hand somewhere upon your life, some time; the way you bear it will determine your

character and soul-strength for all the rest of your years.

Saturday. The Ministry of Pain. Heb. 12:9-13. Of old much was made of the "mortification of the body" as a means of grace. We have gone to the opposite extreme. Let us have care that we do not now despise the soul in stressing the body's importance.

Sunday. A Cry of Distress. Ps. 42:6-11. Paracelsus exclaims, "I press God's lamp close to my breast." It may be dark around me, but I cling to my faith in God as the Psalmist did.

At the Threshold of the Lesson

For two supremely important reasons it is well for us in imagination-contemplation to go with the Master into the night of Gethsemane: To learn how Christlikely to put the cup of bitter experience to our own lips; and to learn how not to fail him after he has left us watching.

Mark's narrative of the Gethsemane events is practically identical with Matthew's. Luke's (22:39-46) is briefer, but he adds the significant detail of the bloody sweat. John (chapter 18) does not take up the common story until the approach of Judas and the Sanhedrin constables.

The traditional site of Gethsemane may be regarded as the actual one. It was across the brook Kidron from Jerusalem (John 18:1), on the western slope of Mount Olivet (Luke 22:39). It was a "garden" (John 18:1) and the name would accord with the opinion that that meant an olive orchard. Gethsemane signifies "oil-press," and we may imagine one of these presses to have stood within the enclosure.

So every Christian visitor to the Holy Land goes and meditates upon practically the identical spot where Jesus prayed and the apostles slept. Olive-trees still grow there, probably descendants of those that stood above the agony. It has been conjectured that this enclosure was a habitual retreat or camping-place for Jesus and his band when sojourning at Jerusalem and that its owner permitted them thus to use it.

The Lesson Before Us

I. The Battlefield of Gethsemane

It has been said that Wellington won Waterloo as a schoolboy on the cricket-field at Eton. Jesus settled things in the wilderness temptation at the outset of his career. But some have thought that here in the garden the real battle of his life was fought—and won; that here, rather than on the cross, he gave himself definitely for the salvation of the world. In any case the place and its name are infinitely holy ones to all Christians. "Gethsemane" speaks to the believing heart as almost no other word.

Jesus must have looked with dread upon the cross that he saw looming before him; for he partook of our nature, with its physical and mental sensitiveness (Heb. 2:17). It is being false to the fact of his incarnation to suppose that, since he was divine, he could think of gashing wounds and brutal suffering with any less terror than we do.

II. Companionship, Depression

Other times he went off alone to pray; now in this awful crisis he wants the companionship of his little group and the closeness of the three intimates. It is a pathetic, significant revelation of his human nature.

However one with the Father Jesus was, these last hours were to wrack his very soul. There seems also to have been an unaccountable depression resting upon him. "Sore amazed," is, literally, "terrified" ("appalled," Moffatt). Goodspeed paraphrases, "My heart is breaking." The heaviest part of the burden that was crushing him was the realization that he was getting of the illimitable sinfulness of man. "There (in Gethsemane) God asked him, who was incarnate holiness, to become incarnate sin" (J. C. Massee).

III. The Prayer

There was a heavenly Father on the slopes of Mount Olivet that night, in whose presence Jesus was to fight through the agonizing struggle and complete his consecration for the climax of his victory over sin and death. For him there was one place, and only one, for supreme comfort, for authoritative counsel and for final decision on all issues. That was the place of prayer. Even though he was almighty, he was constantly humbly seeking the companionship and counsel of the Father. What a matchless example for us who are infinitely less strong and wise!

Jesus was bilingual. The intensity of his praying is shown in the fact that he uses both the Aramaic and the Greek word for Father. "Remove this cup," is, literally, "carry it past me." "Cup" is a metaphor for either good or evil fortune (Ps. 16:5; 23:5; Isa. 51:17; Jer. 25:15). Our Lord's mental attitude in Gethsemane is such a sacred and, for him, personal matter that we dare not attempt to analyze it.

We may notice, however: (1) that he was almost at the breaking point; (2) his absolute confidence in the Father—"all things are possible"; (3) his absolute submission to that Father's will—"howbeit not what I will"; (4) his teaching that it is right to pray for the avoidance of any suffering or hard fortune when we can pray it in that spirit; (5) the confidence that he gained in his praying—"arise, let us be going." "New tides of strength from the strong underlying life of God rose within him"

IV. Wearied, Negligent Disciples

The words, "Couldest not thou watch one hour?" express, regret (Bosworth).

rather than impatience, and are the m est sort of a rebuke (cp. what we h repeatedly said about Jesus' never sc ing). He no doubt pitied them, fo had been a long day and they were ti

There would, however, be for Pe a reminder of his overconfident dec ration of devotion (vs. 29). A Peter, in particular, needed the warn contained in verse 28. Jesus hims fully sensed, as they did not, the we ness of the flesh against the spirit's v lingness. "A great deal of religion quires a great deal of looking aft Was he not himself meeting and ov coming temptation with watchfulness a prayer?

The Gethsemane scene stands the everlasting shaming of the chur and the individual Christian when t are unvigilant; when they sleep wh the Master's cause is in dire straits, needs their wide-awake attention.

V. Judas

It is sometimes wondered why the needed to be so much secrecy abo Jesus' arrest, and why Judas need to be used, when the Jewish council w so powerful, and when (as our Lord su gests, vs. 49) they had so many opp tunities to take him openly. But Jewish leaders were no doubt uncert of Jesus' real popular following; th were afraid to stir up a tumult, for t always "got them in bad" with Roman military governors. If th could once have him committed, unc arrest, all would be clear sailing.

The Gospels of the New Testame are admittedly the most wonderf the most beautiful page in all t great volume of the world's lette But alas! there are blots upon it! T cruel rejection of Jesus by his o townspeople, or Peter's denial, f example—not the red stain of the " diance-streaming, peace-and-joy-glo ing" cross, notice—Inkiest, most disre utable blotch of all is this unpardonal betrayal of the Master by one of chosen disciples, who had walked a talked with him all the days of his mi istry. That he used the kiss, univer token and seal of affection, to do it, just another bit of the man's godfo sakenness.

Most Christians are disinclined comment upon Judas and his dee especially since they know that his ty of wrong-doing is common enough, ev today. "The Judas kiss" has become synonym for the treachery of love.

Practical Questions for Class Discussion

¶ Why could not salvation have be procured, the Kingdom establish in some other way, not involving Gethsemane and a cross for Jesus?

¶ Is not this the same question that y raise in the face of some of yo life's hardest experiences?

n what respects did the ordeal of Gethsemane differ from the wilderness temptation?

Ve know of a young man who felt that he should leave college, to take up the support of the widow and children of a deceased father's second marriage. To come to a final decision to do this naturally cost him a severe struggle. Are such ordeals our Gethsemanes?

Iow could Jesus' will possibly have been different from his Father's? Or may we find encouragement here, when we find it so hard to bend our wills to God's?

uggest some of the ways in which you and I can watch with and for Christ.

Vhat are some of the explanations of Judas' act with which you are familiar? What are some modern methods of betraying Christ?

o what temptations are we liable that may be compared to those that led Judas to ruin?

Notes and Comments

Wherefore did the Lord so often break off that prayer of his, which was of such mighty consequence? In my opinion, it was to teach us that our prayers are most perfect when intermixed with an anxious concern for the welfare of our neighbors.—*Isid. Clarius.*

Jesus and his disciples parted company in Gethsemane in a very real sense. Jesus traveled the way of courageous, sacrificial duty; suffered and won. The disciples, with seemingly good human excuses, gave way to weariness, drooped, slept, and failed. Aggressive wide-awake goodness is never defeated by evil, but such goodness must be alert and active day and night."—*Owen C. Brown.*

"Nor was it merely with the tragedy of tomorrow that Jesus was laboring, for the sorrow of all the ages is being forced through the channels of his soul. He knew how many times it (Gethsemane) would be repeated."—*The Abington Commentary.*

Teachers' Helps

In the Men's Class

harles C. Stillman, Columbus, Ohio

ACING THE SUPREME TEST OF SERVICE

Democracy is on the rack today. In al relationships individual liberty is ig subjected to many tests and many ieties of interpretation. Society is as of organizations as a ripe waterion is full of seeds, and some of them just as slippery. Your problem and e: to be a functioning individual, ntaining the integrity of the soul, le at the same time cooperating with sting social machinery presumably rating to further human values. As istians we seek to do God's will. e whirl of the world makes us dizzy. The ideal of the totalitarian state, ether Fascist or Communist, is in osition to that of democracy. This s perfect illustration in the position en by the National Socialist Party in many (as reported in the *New York nes* for February 17) with reference agreements between the Third Reich the Vatican. The position is outd in the *Schwarze Korps,* the Elite rds' official organ:

Concordats belong to the past. They have been compatible with the viewnt of the Middle Ages or with that of ral democracy, but they are incomble with the modern idea of a totaliian State's sovereignty.

In the Nationalist Socialist Society e is no such thing as personal liberty ve or independent of the State that uld be respected by the State on the s of any international treaty."

The words here quoted are harsh words. Liberal democracy and the totalitarian state are not only admittedly, but avowedly, made mutually exclusive. Personal liberty is put to rout.

The doing of God's will, as interpreted by the individual believer, obviously requires opportunity to exercise personal liberty. History is full of occasions when the church in the name of religion assumed a totalitarian rôle. That is, the church tried to bring all men into acquiescence and conformity with contemporary ecclesiastical authority. The horribly destructive religious wars of the seventeenth century culminated, in 1648, in the Treaty of Westphalia. This established, at least on paper, the right of private judgment, and constituted a permissive base for the rise of modern denominationalism. It is just as culpable for any branch of the church to seek the establishment of totalitarianism (to the exclusion of personal liberty and private judgment) in religion as it is for any state to behave like Germany or Russia.

On all sides we are confronted with difficulty when we try to live an individual life. Education, that should unleash latent personality, is slowed down by asinine pedagogics. Business and trade associations develop practices on the theory that anything demonstrably within the law is free of criticism. Organized labor leans toward totalitarianism, believing that the good of all justifies the submergence of individual notions about the right of contract. Conformity with the mores of one's social set is essential, on the notion that what everybody is doing must be right.

Well, Jesus was a Nonconformist in some respects but a conformist in others. He had a divine mission. To perform this, he cut across all obstructions. Knowing God's will, he set out to do it. The passage of Scripture, given for today's lesson, tells about the crisis in this devotion to the cause. The verses are full of nuggets; nuggets of thought, inspiration and revelation. Pick up a few of these nuggets and look at them.

There was solitude in his suffering. Look at verse 35. He had to work it out alone, in his soul's agony.

He longed for help from his associates, but they failed him. "You must stay here and keep watch" (vs. 34). Did they? They did not. They fell asleep. Friendship is a great comfort, often, but in life's crucial moments the soul must face God alone. Though possessing a willing spirit, human nature displayed a revolting breakdown (vs. 38).

Prayer was his preparation for Calvary (vs. 35).

Victory came when the Lord and Master, in a supreme renunciation, could embrace God's will. Jesus' liberty and Jesus' judgment found fruition in conviction of duty. That moment having arrived, conformity was a feather in the wind (vs. 36).

The negative failure of Peter, James and John was small compared with the positive betrayal of Judas. To think that this was done with a show of devotion by a kiss! (Vs. 45.)

The noise and glamor of life aggravate for Christians the problem of determining God's will. Solitude becomes difficult. Duties call. The bell rings and the whistle blows. The complexity of social relationships is a battleground for the individual conscientiously seeking to do the will of God as he sees it.

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

Does the Scripture story of today wring your heart as it does mine? I can never read it without tears coming near to overflowing. "And they that passed by railed upon him, saying, 'Save yourself! You said you could destroy the temple and build it again in three days. Come now, do what you said you could.'"

Oh, the cruelty of it! Men looking up at Jesus nailed to a cross and mocking him! Anger rises within me and as I read on, "Likewise, also the chief priests mocking, said among themselves, 'He saved others. Let Christ the king of Israel descend now from the cross that we may see and believe,'" my anger grows from more to more until my hands are clenched with their unfulfilled desire to do violence to the mockers. All around me is darkness, even as it was then, "Darkness over the whole land." My soul sobs, then upon that

sob breaks another sob, a cry of agony, "My God, my God, why hast Thou forsaken me?" . . I wonder, does today's story wring your heart as it does mine?

A. Bruce Curry, Jr., in his book *Jesus and His Cause,* writes, "Try to read the narrative as if you had never heard it before, looking for new light on the situation which Jesus faced and the spirit in which he meant it. Let the figure of Jesus stand out; in all its love, strength, and courage. Think the while what he endured voluntarily for the sake of his cause and the world of men."

Well, I do that, and in my heart I am where that Russian woman of whom I wrote last week was—kneeling at the feet of my crucified Lord. And feeling a surge of devotion flood my being. With the centurion I say, "Truly, this man is the Son of God." In that moment I share my Saviour's suffering; held by that emotion it seems no personal suffering of mine could ever repay his for me. But just now there is nothing for me to suffer, nothing for me to do but the regular tasks of the day. These tasks call, and with extra gentleness I close my Bible.

I go about the morning's work thinking how others have suffered. There was Paul, shipwrecked and in prison, scourged and beaten, always bearing about in his body the dying of Jesus. There was James Hannington, sending a message, "Tell the king that I purchase the road to Uganda with my life, and give my life for those who kill me." There was Xavier, walking for twenty hours over the hot sand to liberate the Parava Christians of Cape Comarin. And Horace Pitkin, massacred by the Boxers, giving one parting message to Lao-man, "the faithful," "Tell the mother of little Horace to tell Horace that his father's last wish was that when he is twenty-five years of age he shall come to China as a missionary." In China, too, there was Morrison, working in a darkened cellar without windows, at times so ill he could only drag himself across the narrow room, but persisting with his translation. And with him the old Chinese helper, carrying always poison against the torturers who might any day detain him for teaching the foreign devil.

I think of them and I say, "But how far removed I am from such opportunities of physical suffering! How distant from me the stigmata of Jesus!" And yet there are opportunities for service. There is, for instance, always the opportunity for service through stewardship, and if I accept this opportunity fully enough it may be the stigma that marks me as truly Christian. I read how Carey viewed stewardship. He kept for himself and his poor relation a tenth only of his income and he and his two companions paid back twentyfold all that they had ever received from the society. I hang my head in shame. Here, truly, in stewardship is an opportunity for sacrifice that I might push as far as I wish, an opportunity no farther from me than my own pocketbook. But do I avail myself of it? Do you?

There is also always the opportunity of service through prayer, prayer that calls for sacrifice. It, too, might become the mark of my Christianhood. One missionary "lay in tears for the unfortunate natives of his country." Prayer is not dependent upon geography and one can pray in New York or Oregon as well as in China or Burma. But h continuous are our prayers? How telligent are they? How many of love enough to pay the price of sustai and energy-using prayers?

I go back to the Scripture lesson today. Yes, it wrings my heart. does it wring it hard enough?

The Lesson Illustrated

But what thou wilt (Mark 14:36)

Real Christianity is always a surp Most of all does it surprise those think they know what real Christia is, but who have been deceived b counterfeit. A Christian woman cently learned that most of the fa possessions and furniture she and husband owned had been completely stroyed in a storage warehouse Some of the things were priceless fa heirlooms, which no money could rep The shock was a severe one; but quietly committed the whole matte the Lord, and trusted him. A friend hers, living in the same apartment ho noticed the quietness and entire lack worry in the face and bearing of the who had just incurred the heavy l Coming up to her, she said, "I di know any Christian could take anyth this way!" Perhaps the woman was wholly to blame, as she had drawn inference as to Christianity from observation of most "Christians." was seeing, in her friend, a surpri demonstration of the presence and po of the Lord Jesus Christ in a belie Christian. Are we surprising our fri who have not yet had an opportunit see for themselves that Christians "take things"?

LESSON 12. JUNE 19

LOVE'S SUPREME SACRIFICE

Mark 15: 22-39

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Isaiah 53: 4-9

KEY VERSE: For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 45

22 And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

23 And they gave him to drink wine mingled with myrrh: but he received it not.

24 And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

29 And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days,

30 Save thyself, and come down from the cross.

31 Likewise also the chief priests mocking said among themselves with the scribes, He saved others; himself he cannot save.

32 Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

33 And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

34 And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpre My God, my God, why hast thou saken me?

35 And some of them that stood when they heard it, said, Behold, calleth Elias.

36 And one ran and filled a spu full of vinegar, and put it on a r and gave him to drink, saying, Let alo let us see whether Elias will come take him down.

37 And Jesus cried with a loud vo and gave up the ghost.

38 And the veil of the temple was in twain from the top to the bottom.

39 And when the centurion, wh stood over against him, saw that he cried out, and gave up the ghost, he s Truly this man was the Son of God.

Bible Message for Every Day

onday. The Suffering Servant Fore-
Isa. 53:4-9. This was the kind
Messiah Saviour that God was going
give the world. But the Jews
ldn't understand it that way—"they
e looking for a king, to slay their
, and lift them high." Are there still
e who reject Christ because he
n't accord with their ideas?

uesday. The Crucifixion. Mark 15:
2. If he had avoided it, his fame
ld have faded, the memory of him
ld have gone lost, and the world
ld have written "Failure" against
name. Because he accepted it we
apostrophize him, "O Jesus, thou
mighty yet, thy Spirit walks
ad!"

Vednesday. The Great Sacrifice.
k 15:33-41. Measure your sinful-
and the sin of the whole world by
sacrifice. What an awful burden it
for him to lift! Only he could do
nd only by a cross.

hursday. The Sealed Tomb. Mark
42-47. This Joseph of Arimathea, it
, was looking for the kingdom of
. He found it, as men always do, in
ucified, buried, risen Christ.

riday. Christ's Priesthood. Heb.
3-20. From every angle of worldly
lom, a foolish thing it was for him
ubmit to the cross. But the blood of
vounds was the only thing that could
nt him to his transcendent, ecumen-
Highpriesthood.

aturday. Suffering and Serving.
Peter 3:13-22. The theme of this
pter is, almost, *suffering and happi-*
(vs. 14). It is strange how the two
associated in the gospel. Then there
nat wonderful predication, "Who for
joy that was set before him endured
cross."

unday. Sharing Christ's Sufferings.
eter 4:12-19. To share His suffer-
means, for one thing, to bear your
hard experiences *as a Christian* (vs.
Suffering stuns, hardens, embitters,
not when *as a Christian.*

At the Threshold of the Lesson

To gain a clear idea of the crucifixion it is necessary to compare and bine the accounts of all four evangelists. Because of the excitement of terrible hours each eye-witness who orted the story in after years would ember certain particulars that had ressed him; so these several accounts er, but are not in conflict.

That there is some confusion as to order of events and the hours of r happening, and as to minor details, erfectly natural. Because of his in-acy with our Lord, and because we w that he was near the cross there he end, the church has always prized n's narrative above the others.

Notice that there is a reverent, delicate passing-over of some horrible ticulars of the crucifixion, and no attempt on the part of the evangelists to excite emotion by detailing them. They know that that is not necessary. They tell their story with a simple realism that makes the picture cut into the memory and heart of Christendom. Their one overmastering note is: This is your Saviour, dying for you! The crucifixion is John 3:16 dramatized.

So many particulars of the crucifixion are given by the evangelists, or even by Mark alone, that in a single lesson study we are compelled to limit ourselves to certain essential items. They reduce themselves to the One Great Figure!

The Lesson Before Us

1. The Place of the Cross

It is just as well that we do not know the exact geographical location of the memorable hill. It was in the heart of God—it is wherever there are sinful men. Golgotha is Aramaic for "skull" (Latin equivalent *calvaria,* Calvary). To the north of Jerusalem, a little out of the Damascus gate, there is a knoll that might once have been likened to a skull. A very old tradition makes this the site of the cross. It was also known as the "green hill" ("There is a green hill far away, without a city wall").

II. Refuses to Be Drugged

The practice referred to in verse 23 was a common one; intended to be an act of mercy. It is said that it was a ministry of a guild of wealthy Jerusalem women. The sour wine mingled with myrrh ("gall," or "wormwood," Matthew. Goodspeed gives, "drugged wine") would stupefy and deaden the sufferings of the one being executed.

Jesus had accepted the cup of the New Covenant and would drain it manfully alert; so when he finds out what they are offering him (Matt. 27:34) he refuses it. "No opiate should disqualify him either for suffering in obedience to the will of God or for looking up with undimmed vision into his Father's face" (W. N. Clarke).

III. "The Scripture Was Fulfilled"

Jesus had early in his career foreseen what we may call the historical inevitability of a humiliating, violent death at the hands of his enemies. His faith had gradually convinced him that this was also somehow his Father's will. It was a divine necessity. Old Testament prophecy pointed in the same direction. The Servant was to be a Suffering Servant. (Cf. such passages as Isa. 53:10-12. Jesus' direct references: Mark 8:31; 9:31; 10:33, 45; 14:22, 23 and parallels.)

IV. The Cross

Crucifixion was regarded as a punishment so terrible and opprobrious that it was administered only to slaves and the vilest criminals. It had been adopted by the Romans from the Orient, but no Roman citizen could be subjected to it. The cross of our Lord's passion was evidently of the Latin form, †, and not a St. Anthony's, T, as sometimes represented in pictures. The upright would perhaps be planted in the ground beforehand, and it would be the shorter but heavy crosspiece that Jesus bore out to the place of execution.

A card, specifying the crime, was usually fastened to the neck, and it was this placard that was nailed above Jesus' head. The wording was intended by Pilate still further to plague the Jews. It was a polyglot crowd there around the cross, and accordingly Jesus' accusation was given in the three commonest languages of the time and land. In this the church has always seen a prophecy of Jesus' universal ministry.

V. The Agony

Mark's statement that our Lord's agony began at the "third hour" (9.00 a. m.) need not be brought into conflict with the time specifications of the other evangelists. John (19:14) evidently uses the Roman method of reckoning the hours, and the Roman day began at midnight instead of sunrise, as with the Jews. Anyhow, they had no watches or clocks. Those awful hours would be confused in their minds in the sequel. They knew that the passion lasted anywhere from three to six hours (vss. 23, 34; Matt. 27:45).

Christ's enemies had now had their way and done their worst. For them the cross whereon he had died may have been a sign of their victory and his defeat. It was not long, however, before the devotion of his lovers transformed it from a cruel instrument of torture and emblem of shame into a "golden scepter," God meanwhile proving the Sufferer more than King of the Jews—"King of Kings!" "King Most Wonderful!" And when later men simplified the cross' superscription into a monogram, they read the I. H. S. *Iesus hominum salvator,*" "Jesus Saviour of Men."

VI. Nature's Indignation

It would have been indeed strange if nature had not covered her head in shame at what sinful men were doing (vs. 33). Edwin Markham makes the Roman soldier say:

> "I saw Jerusalem all wrapped in cloud,
> Stretched like a dead thing folded in a shroud."

(Cf. Amos 8:9.) Will not this phenomenon have represented to his disciples ever after the darkness that came into their souls as they saw him dying there?

VII. "It Is Finished!"

Nor could they ever forget his dying cry; the very Aramaic words in which they were uttered. Doctor Horton sug-

gests that Jesus had had Psalm 22, from which they are taken, much in mind during these awful hours. He adds: "To know that he, our Lord and Saviour, in the fulfilment of his sacrifice for sin, felt deserted by God, brings hope and comfort to the trembling human soul that is tempted to utter the same cry." Tertullian said that Psalm 22 "contains the whole passion of Christ."

Edersheim says that the statement about Elijah (vs. 35) means not that they misunderstood Jesus to be calling on that prophet, but that it was a coarse joke and taunt on their part, playing upon the similarity of the words Eloi and Elijah. Matthew relates (27:49) that the companions of the man who mercifully would moisten the parched lips of the Saviour with sour wine indulged in similar cruel sarcasm.

It is hard to imagine just what is meant by the "loud voice" of verse 37. It could not have been agony now. I am inclined to render it "with a great sob." For indeed he was willing to die; since it was the Father's will (it "behooved him," Luke 24:26) and the cost of the world's salvation.

Luke (23:46) **records what seem to have been our Lord's very last words.** Notice that they indicate that it was a peaceful, confident end. Matthew's "He yielded up his spirit" sounds better than "gave up the ghost"; for indeed he was willing to die ("I lay it down of myself," John 10:18).

It was the veil between the Holy Place and the Holy of Holies that parted. The Old Dispensation thus expressed its indignation, or grief, at the outrage that was being committed on its greatest prophet and prophesied Messiah. Or perhaps it was a sign that the mystery of the Shekinah was now revealed and the Old Covenant supplanted by the New. This portent is mentioned by all three Synoptists.

Practical Questions for Class Discussion

¶ Why could not Jesus' life, without the cross death, have made him perfectly the Saviour of the world?

¶ Could it have without the resurrection?

¶ Then suggest, if you can imagine it, what would have been the outcome for the world and the ages, if Jesus had omitted the cross; if he had quietly retired from his ministry and died a natural death.

¶ Do you think that his death makes a stronger appeal than his life? Why does it?

¶ How would you explain the mingled shrinking and readiness of our Lord in the face of his cross death?

¶ He said: "If any man will come after me, let him take up his cross and follow me." Are you trying to follow him without your cross, your crosses?

¶ Many Protestant Christians object to the use of the cross in church architecture and decorations. What is your view? How may this feeling and prejudice have originated?

Notes and Comments

Golgotha must be a mirror wherein every sinful man beholds himself, there upon the cross, in Christ's stead, as he was in his—I don't like to think of his destiny, or even the plan of God, as driving him through it all; rather of his love for me as drawing him.—The "loneliness of the cross" was another thing that he endured for love of me. Not enough that he should suffer, to the limit; but even that in that suffering he should miss the hand and the smile of the Father! Oh, "love beyond degree!"

"In the cross we see God entering into our human experience, taking upon himself the burden of our sin, identifying himself with its consequences of sorrow and shame, so that by his revelation of a love that anticipates repentance, he may win us to the life for which from the beginning we were designed."—*William Adams Brown, "Beliefs That Matter."*

"When we come to see that it was no mere man who suffered on Calvary, but the Lord of glory, then we shall be willing to say that one drop of the precious blood of Jesus is of more value, for our salvation and the hope of society, than all the rivers of blood that have flowed upon the battlefields of history."—*J. Gresham Machen.*

Let us not give up bearing the cross. Let us turn a deaf ear to flesh and blood, to any false spirit, inviting us to descend from the cross. Let us cling to it; let us die upon it; let other hands take us down, and not our own folly. For our own salvation is there.—*Saint Bernard.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

THE SUFFERING SERVANT

You will agree with me, I dare say, in the statement that Christianity would be fully vindicated if all Christians throughout the world were to make ministry (service) their passion, though fully knowing that such dedication would inevitably involve suffering and sacrifice. Not only would Christianity be vindicated, but the world would be steady and happy.

There have always been outstanding characters who have apparently been motivated by the highest ideals, and who have been willing to pay the price that unselfish service invariably exacts. He who lives an unselfish life must pay, and pay. Jesus taught this hard doctrine. He lived it in his life. He demonstrated it in the manner of his death. The Key Verse for today epitomizes his teaching and his experience. "Not to be ministered unto, but to minister."

How are we going to secure observance of this righteous but difficult behavior on the part of many, or all, of the declared followers of him who came not to be ministered unto but to minister and to give his life a ransom for many?

In this question lies the crux of the situation. In the maelstrom of human relationships, the outstanding criterion of judgment is: "What is there in it for me?" We all make minor sacrifices. The major sacrifice, of forsaking all to follow the Master, is not in the Christian mores of the twentieth century. To be sure, it is in our teaching; but in our practice, are we not like the rich young man who went away sorrowful—for he had great possessions?

The president of the American Federation of Labor is a member of a Baptist church. The President of the United States is a member of an Episcopal church. The secretary of the Workers' Alliance of America (a pressure group for the unemployed) is a graduate of Union Theological Seminary. The senior United States Senator from Michigan is a member of a Congregational church. The directing head (known personally to me) of a large educational press is a Christian. Men in commerce and industry, art and education, politics and labor are Christian by open commitment. So what?

The slang expression, "So what?" carries the implication of futility, an abandonment to a hopeless cause. Christian men enter public life with the ideal of service. Motives are never unmixed among us humans. Fame and honor are commingled with service. Many of our "captains of industry" are men of the highest ideals. Service is conditioned by profits, and the consuming desire to make a success of the venture. College professors, enmeshed in campus politics and jealousies, struggle to make idealism and objectivity regnant in their relations with youth. Ecclesiastical conferences, official and unofficial, give evidence of the infiltration of unrestrained selfishness—now and then.

All of this points to the inescapable conclusion that Jesus was infallible in his teaching that pure and refined service with all selfishness eliminated, can be carried to the world only over the road of suffering and sacrifice.

It is my belief that many of our fel

ens in political and business life are ing sacrifices in studied effort to be ervice. It is not difficult to see how y of our contemporaries fail when ed by the high standards set by our t Teacher. The reason lies in the that we insist upon judging method result by the standards set by the ent society of which we are an gral part. These latter standards fall ully short of Jesus' standards. We v such to be so. Why then are we doing better?

ook at politics. Here is a real ex- le with which I have personal con-

My friend, a judge, is an active ch member (Protestant). He calls into conference: "Stillman, I want lo a good job. Suggest the right for me to appoint to this position. e me your idea about procedure. ember, however, that I want to be ected. I cannot antagonize the powers be."

he "powers that be" are the answer nany a situation. In the case of the oration management, it may mean licitous interest for the stockholders, he determination to make good with ew to further advancement. In the of the college professor, it may n an easy yielding to the half-baked s of upstart intellectuals, or (an en- y opposite view) cowardly compli- with the utlra conservative views he trustees of the institution. In the of the church conference, the tics of the occasion may be euphe- ed in the name of greater oppor- ty or devotion to the truth—as the emizer sees it!

here are "so many gods, so many ds, so many paths that wind and d." Abstractly we can agree. Some- g like this:

Ve want the truth. We will stand for We are ready to make sacrifices in ng it. Concretely, our Christianity is ng the economic motive, the tug of chology, and the power of prevailing, al (worldly) standards.

Before My Class of Women

Colena Michael Anderson,
McMinnville, Oregon

ll over the world today[1] soldiers of ny nations are saying to their military lers, "Not what we will, but what , honorable leaders, command." Last mer during our visit in Japan we that nation pouring itself into the d of the militarists. Night after nt hundreds of thousands of citizens ongested city areas and in little farm- ses on terraced hillsides refrained n turning on lights in preparation for sible air-raids. Day after day on y hand troops were drilling. At rail- -stations relatives and friends were ing flags and calling "Banzai!" to soldiers enroute to the Undeclared r in China. At street-corners Boy Scouts were holding out boxes for war donations. In restaurants, department-stores, trains, and on the streets, women and girls were holding out thousand stitched belts—strips of cloth with circles marked on them, each circle waiting for a knot from some woman's nimble fingers, a knot that would register her prayer for the safety of the soldier who, in battle, would wear the finished belt. Everywhere one saw these groups of women each waiting her turn to give evidence of her loyalty. This was one of the ways that Japan's womanhood was saying, "Not what I will, oh honorable military leaders, but what you now demand—even though it breaks my heart to see my husband and my sons go overseas. Not my will but yours!"

In China, too, there is this same facing of the supreme test. Last July from Shanghai to Canton we heard on every-hand the phrase, "supreme sacrifice." Everywhere personal desires were being thrown into a common melting-pot to come out refined metal for a great national necessity. "Not what we personally wish for, comfort for our parents, the security of our homes, the welfare of our children, the hours of companionship with friends over cups of jessamine tea, but what you need, oh beloved land of China, even though your call touches life itself." This was the burden of every conversation that we had with native Chinese.

One of the professors at Shanghai University, our Baptist university of east China (It has been in the hands of the Japanese since the middle of August. The faculty houses have made fine residences for Japanese officers!) said, "Rather than be reduced to a vassal nation with the Japanese as our masters we must be prepared to make the supreme sacrifice." And these were no empty words. He has three sons, two of whom are near military age.

A banker of Nanking, one of our former students, said, "We younger Chinese can see no hope for either ourselves or our country unless Japan is stopped from her purpose of completely subduing China. We know this cannot be done without making the supreme sacrifice." Every day's news and every mail from China brings us fresh evidence that these words are sincere.

Every day too we have evidence from other countries that other nations speak this same language. In Italy Fascists cry, "Not what we will, but what you wish, oh great leader Mussolini!" In Germany the Nazis cheer, "Hail, Hitler! Not our will, but thine be done, oh Fuehrer!"

Everywhere this whole-hearted devotion to causes that demand the accompaniment of martial armament. Everywhere great crowds of people subjecting themselves and their personal wills to the wills of human dictators. Everywhere a spontaneous response to the call to military service. Everywhere an open-eyed facing of the supreme sacrifice, either at the front or on the side lines of battles fought in undeclared wars.

Everywhere—except in the kingdom of God! Oh yes, we Christians hear Jesus say, "Follow thou me," and we follow—after a fashion. For a time we tread close to our Master, footstep for footstep, but soon something along the roadway claims our attention. We pause to look at it. Our Master walks ahead. Frightened, we pull our eyes from the attraction and hurry on. The marks of his feet are a bit blurred; so much other traffic has crossed while we lagged. But, panting, we finally come close again. Then, feeling the presence of a shadow in the distance, we peer ahead. And there looms the cross! We stop, we didn't quite believe him when he said, "Follow me"—that he meant it.

Isn't that the trouble with us Christians? We never follow Jesus *all the way.* We never repeat his words to their very end. We often cry with him, "Oh, Father, all things are possible with thee; take away the cup from me!" But we fail to go on. We forget to add—or is it we are unable to add? "Nevertheless, not what I will, but what thou wilt." We seem not to get past that "nevertheless." If ever all of us who call ourselves Christians could once and for all get beyond that "nevertheless," so that we could say the verse to its end, and then pledge ourselves to study what readjustments such yielding of our wills would call for, the thunderings of war, the groans of dying men, the cries of starving women and little children would be stilled and God's kingdom would come upon earth.

The Lesson Illustrated

They crucified him (Mark 15:25).

Some Africans are terribly blood-thirsty and cruel. A chief one day ordered a slave to be killed for a very small offense. An Englishman overheard the order, and went at once and offered him many costly things if he would spare the poor man's life. But the chief turned to him and said: "I don't want ivory, or slaves, or gold; I can go against yonder tribe, and capture their stores and villages. I want no favors from the white man. All I want is blood."

Then he ordered one of his men to pull his bowstring and discharge an arrow at the heart of the poor slave. The Englishman instinctively threw himself in front and held up his arm, and the next moment the arrow was quivering in the white man's flesh. The blacks were astonished. Then as the Englishman pulled the arrow from his arm, he said to the chief:

"Here is blood; I give my blood for this poor slave, and I claim his life."

The chief had never seen such love before, and he was overcome by it. He gave the slave to the white man, saying:

"Yes, white man, you have bought

[1] March, 1938.

him with your blood, and he shall be yours."

In a moment the poor slave threw himself at the feet of his deliverer, and with tears flowing down his face, exclaimed:

"Oh, White Man, you have bought me with your blood; I will be your slave forever."

The Englishman could never make him take his freedom. Wherever he went, the rescued man was beside him, and no drudgery was too hard for the grateful slave to do for his deliverer.

If the heart of a heathen can thus won by the wound of a stranger's a shall not we who are redeemed by precious blood of Christ give our l to his service? Shall we let heathen put Christianity to shame?—*Chris Workers.*

LESSON 13. JUNE 26

MAKING A NEW WORLD WITH CHRIST

Mark 16: 1-8, 14-16, 19, 20

Prepared by MITCHELL BRONK, D. D.

Devotional Reading for the Opening Service: Psalm 16: 1, 2, 7-11

KEY VERSE: And they went forth, and preached every where, the Lord working with them.—Mark 16: 20a

1 And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 And when they looked, they saw that the stone was rolled away: for it was very great.

5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted.

6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him.

7 But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you.

8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any man; for they were afraid.

14 Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

16 He that believeth and is baptized shall be saved; but he that believeth not shall be damned.

19 So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

20 And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen.

A Bible Message for Every Day

Monday. Deliverance from Death. Ps. 16: 5-11. How much greater reason we have for the confidence and hope that the Psalmist voices here (in verse 9), for we have been learning that God indeed did not suffer his Holy One to see corruption.

Tuesday. The Empty Tomb. Mark 16: 1-8. At first distressed to find the tomb empty, they soon rejoiced that he was not there. Our buried hopes and loves and plans and ambitions take richer forms.

Wednesday. The Visible Christ. Mark 16: 9-16. The medieval mystics used to seek vision presentations of Christ. He is visible enough to the modern Christian who feels that Christ is *working with him* (vs. 20).

Thursday. The Ascending Christ. Mark 16: 17-20. To me the thought of the Ascension would be terrifying—did I not know of the soon-following descent of the Spirit.

Friday. Resurrection and Life. John 11: 17-27. "I am the resurrection, and the life." With Jesus we can disregard death and the grave; for resurrected from the old life of sin into the new life with him, we learn what it really means abundantly and gladly to live.

Saturday. "Alive Forevermore." Rev. 1: 9-18. Wise men have told us to "take long views." How wonderful it is to have as Lord, Saviour and Friend the Christ who is timeless. So our lives are taken out of time and engrafted upon eternity. "Because I live, ye shall live also" (John 14: 19).

Sunday. Jesus' Prophecy Concening Himself. Matt. 16: 21-28. If men are like Christ they will not avoid disagreeable topics that vitally concern them, or that have to do with his service and Kingdom. To follow Christ's example we must honestly and bravely face both life and death.

At the Threshold of the Lesson

For half a year we have been following the Jesus of Mark's Gospel, to learn how he lived, loved, served—and died; to make the old world into a new one; that should be his Kingdom.

Mark starts off (1: 1), **"The beginning of the Gospel of Jesus Ch the Son of God."** The huge rem der of the task that Jesus began is o the Christian church's. You and I to take the instructions, the example inspiration of the Jesus life, as we h gotten them out of our study, and them into effect in doing what we able to bring in the Kingdom.

The world's need of newness, just the kind of making-over that Je gospel provides, is acutely and imp tively apparent in these days. No centuries, one may think, has the to the church to save the world bee urgent as it is now.

The Lesson Before Us

I. Introduction

Our topic is, "Making a new w with Christ." Notice that this is actly what those first disciples were forth to perform by the risen, ascen Lord Jesus. That is, their call and were the same as ours today. T world also was distracted and sha and their civilization, men thought, in danger.

The application of this closing c ter of Mark, to which our lesson today is referred, would seem to be, resources, or equipment, of those d ples—the Eleven—as Jesus sent forth; and, do we possess the s equipment? They had, (1) the p of a resurrected Lord Jesus (16: 1 (2) a commission (vss. 14-16), and the divine cooperation.

II. "The Power of His Resurrecti 16: 1-8

It signifies that defeat had turned into victory. Evil can ent righteousness, but never for long. not the Christ who came forth from tomb a mightier divine Being than Christ who was buried in it? Infin more influential with his followers (16: 7)—"The power of his resu tion" (Phil. 3: 10). His words a it beforehand had little impressed —but the fact of it did. That is wh want this fact, rather than the recit memory of it, forcibly to come to us.

If it had been possible for anyt to add to the heavy-heartedne

e sorrowing women, it certainly to find that tomb empty; wanting loved familiar form that they had to honor with anointing. How- that he was not there is the most ed fact that men and angels have known.

e, too, are sometimes over- lmed by glad messages (vs. 8); is it not true that some of the glad- messages that we get are delivered he grave where we have left the l one, or where our fondest hope buried?

ie women who were favored with glorious resurrection news were very ones who had refused to leave Place of the Skull in the shameful (Mark 15:40). It pays to stand the cross! How eager they were it it is shown by the fact that they gotten the spices all ready that Sat- y evening (the Sabbath would end nset) so as to be at their sad task Sunday morning.

uge, round, fashioned stones— aps like a grindstone—**were often l to close the narrow hole leading a cave tomb.** The real angels of pture always have a human sem- ce. Winged angels, so much fea- l in art, are symbolical creatures. t they were to see him again amid familiar scenes of Galilee would be her assurance that it was indeed the ter. That they were to tell Peter, particular, confirms the fact of his ership.

So, do not let any tomb be to you ace of hopeless sorrow and mourn- then you have not learned aright luminous lesson of Jesus' resurrec- The grave is but a door from a into a hereafter, and in that here- r there is always an abundance of life. The grave is but a wall, and its other surface there are always ight and flowers" (*"Light in the ey"*)

he resurrection is a great reassur- parable of the remarkable vitality recuperative power of Christian- Repeatedly in the past its defeat been pronounced. We hear nowa- some such pronouncements. But and over again that gospel has e forth, even out of the grave of ine, coldness, and temporary defeat a new, larger and more vigorous

he history of Christianity bears ness to the truth of Jesus' resur- ion. Men would never have la- d, sacrificed, suffered and died for ead prophet or leader as Christians for their Christ. "The power of resurrection" has thus been Chris- ity's driving and sustaining force.

II. The Commission. Vss. 14-16

he final happenings and words are nd piecemeal in the several Gos- Matthew has his last word when were with their Lord in Galilee. Mark condenses into a few sentences Luke's considerable account of the Emmaus wayfarers (vss. 12, 13); but he has the significant statement that Jesus appeared to them "in another form."

The upbraiding of verse 14 im- presses one as strange, not like Jesus. If we read "reproached them," it sounds better. Codex W, the Freer manuscript of the Gospels, gives here a very doubtful rejoinder of the Eleven: "This age of lawlessness and unbelief lies under the sway of Satan"—who will not allow us to understand the truth.

The "Great Commission" is pecu- liar to Mark and Matthew. They agree in essence, but the former's wording is fuller. The signs (vs. 17) that at first carried weight, by the time Matthew was finally written had lost their importance. Both record Jesus' unconditional demand for baptism. A literal reading of Mark, and acceptance of these words as our Lord's, compel us to lay more stress upon baptism than the Protestant church ordinarily does. In the earliest church believe and be baptized always go together. "Damned" here is an unfortunate translation; R. V. and all the modern translations have the more correct "condemned." The same Greek word occurs in Romans 8:34 and John 8:10.

The power that was theirs is indicated in Mark by "in my name," in Matthew by that blessed, "lo, I am with you alway!" ("I will be with you all the time," Moffatt). The execution of this Great Commission always has been and always will be the supreme duty of Christians, of the Christian church.

If he hadn't had power to impart to them, he would never have dared commit to them such an undertaking as that described in these verses; but having it: "therefore, Go!" And if he hadn't known that he was to be always with them, side by side with them in every task, he wouldn't have been so cruel as thus to charge them. It is the assurance and promise that accompany the Great Commission that bring it down within the range of human endeavor.

"It was a despised Galilean, a wan- dering and homeless teacher, that gave this audacious command; but it was a teacher just raised from the dead and endowed by God with universal authority" (Broadus). "When Jesus said, 'Go, make disciples of all nations,' he announced in the simplest and least ostentatious way the most original, the broadest, the sublimest enterprise that ever human beings have been called upon to accomplish" (William Hanna).

IV. A Divine Fellow Worker. Vss. 19, 20

The fact that the Lord was alive, that the cross had not destroyed nor the grave holden him, was of transcendent importance to the disciples. His entombment disheartened and benumbed them (cf. Luke 24:21); when they saw him fading away in the April sunshine and the blue sky their hope and courage were renewed; they thought of him now as more than living—both here at God's right hand ("keeping watch above his own"), and likewise in the world, "working with them," at his great task. Luke says that they "returned to Jerusalem with great joy," and cherishing in their hearts, we may believe, the wonderful words they had heard on the Galilean mountain, "All power is given unto me in heaven and in earth—Go ye therefore!" The triumphant tone of Paul's addresses is due to his conviction that his Christ lives forevermore.

Practical Questions for Class Discussion

¶ Do you think that you would have left Jerusalem, as the Emmaus wayfarers and some of the other disciples did, believing that the adventure with Jesus was now all over?

¶ What takes away from us our confidence that Christ is working with us, that we have his power at our disposal, when he certainly wants us to have such confidence?

¶ Relate our lesson of today with Pentecost and the giving of the Spirit.

¶ Consider some of the attempts that have been made to make a "new world," that have failed, because—as you believe—the "with Christ" was left out.

¶ The expression "a vitalized Christianity" is sometimes heard. Consider some of the church work and humanitarian effort that you observe that has little result because—as you believe—it does not reckon with a living, empowering Christ.

¶ Everywhere today men are working to build a new world. Estimate some of their programs.

¶ Mussolini, Hitler and Franklin D. Roosevelt are professed Christians; each of them thinks that he is promoting a way of life and government that accords with Jesus' teaching. Might each be right, or largely right?

¶ Evaluate the statement, "Of what use are Christ's teachings without his Spirit's power?

Notes and Comments

He is King now and may command: "Go ye!" But he is still their beloved teacher, and will continue to keep them company. The kingdom has its oath and pledge: baptism; and its laws ("to observe whatsoever I command"); so a discipline and order must be made a part of the teaching of these missionaries of his, these ambassadors of the King.

"It is the sincere and deep convic- tion of my soul, when I declare that if the Christian faith does not culminate and complete itself in the effort to make

Christ known to all the world, that faith appears to me a thoroughly unreal and insignificant thing, destitute of power for the individual and incapable of being convincingly proved to be true." —*Phillips Brooks.*

The last twelve verses of Mark are one of the unsolvable problems of the New Testament study. The Gospel seems abruptly to break off in the middle of verse 8, "for they were afraid of——." It is supposed that the original conclusion having been lost, either Mark himself or someone else at a very early date supplied the one we now have (vss. 9-20), from available "Gospel material"; like the *pericope adulteræ,* the story of the woman taken in adultery was supplied to John. It is as genuine as the rest of Mark, only from another hand. These twelve verses are designated "Appendix" in modern versions. The following alternative conclusion was also in circulation at an early date: *"But they gave Peter and his companions a brief account of all that had been enjoined. And after that Jesus himself sent out by means of them, from east to west, the sacred and imperishable message of eternal salvation."*

"The real meaning of Jesus' being 'at the right hand of God' (vs. 19) is that Jesus and what he represents are the determining influence in God's governance of the lives of men."—*Davies, in The Abingdon Commentary.*

The spiritual value of the ascension lies, not in Christ's physical remoteness, but in his spiritual nearness. He is free from earthly limitations, and his life above is the promise and guarantee of ours."—*W. H. G. Thomas.*

Teachers' Helps

In the Men's Class

Charles C. Stillman, Columbus, Ohio

SHARING SERVICE WITH THE LIVING CHRIST

The study topic associated with this lesson is, "Making a New World with Christ." It seems evident that many contemporary political leaders are trying to make a new world on the basis of their respective philosophies of government. We want faith and optimism to believe that the civilization of our time will endure. We need but mention Japan, Germany, Italy, Russia, Spain. The kingdoms of men are being revamped geographically and socially. At this distance, the efforts appear to us to be entirely out of harmony with basic values you and I associate with the religion of Jesus.

We do well to remember that objective historians have found many episodes and situations in the political life of England and the United States that show none too great respect for the rights of minorities, and too great dependence on the maxim that right must be categorized as far inferior to might. As a Christian nation, how do we stand up under critical examination in the light of the teachings of our Lord?

It is a commonplace in the study of religions to observe that man tends to make a god to suit his own purposes. It is not difficult to stress the love and pacifism of Jesus at a time when there is no threat to our national safety, the world being serene and calm; it is difficult to remember that righteousness exalteth a nation, and to order our acts thereby, when the motives of neighbor nations are under suspicion and our own citizens are torn asunder by terriffic economic stress and strain. With "truth forever on the scaffold" and "wrong forever on the throne," it tests faith to believe that "that scaffold sways the future." Jesus Christ is the same, yesterday, today and forever. Men of opposing philosophy and contradictory behavior claim to be his followers. Yet there are eternal verities. We sense them and appreciate them. That is something. All the time we must strive to give them expression, despite the discouragements growing out of the bread-and-butter problem and the problem of peace and security.

In human relationships, we have to allow for flexibility of interpretation as we sincerely try to apply principles. I find it hard to apply my religion in the maze of secular activities. Do you find it so? For the genuine Christian, this lesson presents the idea of sharing service with the living Christ.

The big challenge is to make faith regnant in daily living. My notion is that we discount the necessity of individual effort, and somehow lean heavily on mass action. Now I believe in mass action, in legislation, conferences, and resolutions of reform bodies and Christian assemblies. Even though I should and do participate in them, I still have the duty and opportunity to function well in all the smaller affairs of life—home, neighborhood, store purchases, and with friends.

Let me try to illustrate what I mean. For the past three months the School of Social Administration has been occupying a brand-new building, erected on our campus for my department. I was asked to suggest a motto, or inscription, for the stone across the front of the structure. After much thought, I presented six words. They have been carved on the front. Here they are:

JUSTICE, FREEDOM, DEMOCRACY, KNOWLEDGE, EXPERIENCE, HAPPINESS.

A citizen said to me, "Those heavy words. You and your fa associates, as well as your student b will be hard put to it to live up to implications of such overpowering cepts." The citizen is right. We be hard put to it. Those ideals r congregate demands and individual mands. If we teach justice, we sh practise it. In fact, how can we t it if we do not practise it—unless w hypocrites?

The doctrine of the separation church and state, in which you a believe heartily, is certainly not terpreted by us as meaning tha Christians we have no obligation improve the quality of our office-ho and influence right action on impo questions. As business men, we believe in the providence of God, bu know full well that we commit sacr if we expect divine favor to prospe in shady deals. In short, if we be in Jesus as revealing the will of and if we believe that God has pur in the world, it is incumbent upon u try our best to make a good world, s ing service with the living Christ.

The fatal fallacy is to think tha cause we can do little, we are reli from doing even that much. It seem visionary to talk about maki new world. Is there anything w with the idea that our God expect all to do what we can?

Before My Class of Women

Colena Michael Anderson, McMinnville, Oregon

It is almost impossible to thin the Key Verse for today, "And went forth and preached everywhere Lord working with them," without thinking of our missionaries who gone forth into congested areas at h and abroad preaching everywhere. we desire testimony that the Lord been working with them we need go back in our files and bring out of the missionary literature sent ou the Council on Finance and Prom during the drive for the Forward F That is what I have just done, and, though I risk repeating what you al know, I pass on to you some of wh have again read.

The comparison of figures for medical missionary work shows tha a century the Lord has been ste working with us. Surely without blessing the figures on the right column could not have been recorde

COMPARE	1836	
Hospitals	None	
Doctors and Nurses	None	
Dispensaries	None	
Medical and Nurses' Training Schools	None	
Patients	None	34
Operations	None	

ıe statistics for our evangelistic
add further testimony:

Compare	1836	1936
ionaries	46	590
anized Churches	9	3,226
ve Preachers	7	553
stants	19	9,976

I had the statistics for our mis-
ary educational work, I know that it
would show how persistently and
the Lord has been working with us,
would add in giving gratifying evi-
ce of God's approval upon our mis-
ary project.
ut before we invest in hats a size
er than the ones we now wear, let
look at some other statistics, found
his same March, 1936, pamphlet.

Consider

have 8 less doctors and nurses than
we had three years ago.
have 25 less dispensaries than we
had ten years ago.
hospitals are alarmingly under-
staffed.
doctors and nurses are dangerously
overworked.

nd if this was true two years ago,
ıt is it now, with the Forward Fund
as far forward as we hoped it would
Giving added weight to this ques-
, is this from the pamphlet "Gate-
s":
*Never were more faces turned toward
Light.*

But Consider Further That

ıe gateways are in danger of closing,
not because of the hostility of other
religions nor because of govern-
mental edicts, but principally "be-
cause our gifts have suffered a
staggering decline."

Mark well that last clause, "Because
gifts have suffered a staggering de-
e." Doctor Agar has figured that in
5 the estimated share of us Baptists
uxuries and unnecessary expenditures
s $43,125,000—"more than all of us
re for local church and missionary
port during a whole year."
These figures are sobering. They
ıpt us to paraphrase the text of the
, and add another sentence to it, so
t it will read: "And some went forth
l preached, and the Lord worked with
m, but others stayed at home and
ıtened their purse-strings, and these
re they with whom the Lord could
work and the work of the Kingdom
s hindered because they would not
rk with him."

The Lesson Illustrated

He goeth before you (Mark 16:7).
A little girl whose baby brother had
t died asked her mother where baby
l gone. "To be with Jesus," replied
the mother. A few days later, talking to
a friend, the mother said, "I'm so grieved
to have lost my baby." The little girl
heard her, and, remembering what her
mother had told her, looked up into her
face and asked, "Mother, is a thing lost
when you know where it is?" "No,
of course not." "Well, then, how can
baby be lost when he has gone to be
with Jesus?" Her mother never forgot
this. It was the truth.—*Junior King's
Business.*

Tell his disciples (Mark 16:7).
The telling of the resurrection is not
done exclusively in sermons and from
pulpits; it is done through the daily life.
A Christian's belief in the resurrection of
the Lord Jesus Christ ought to mean a
great deal more than a cold, bare assent
to the historical fact stated in the creed
—"on the third day he rose again from
the dead." "If ye then be risen with
Christ," cries Paul, "seek those things
which are above." The way to tell the
resurrection is to make the resurrection
tell.—*William Reed Huntington.*

He is not here (Mark 16:6).
As an old Norse king sat one night in
his hall before a fire, surrounded by his
counselors, while the tempest raged and
roared and whistled outside, a little bird
flew in, passed over their heads, and out
at an open window.
"Such," said the king, "is the life of
man: out of darkness into light, and
then lost in the darkness and storm
again!"
"Yes, your majesty," cried a courtier,
"but the bird has its nest beyond!"—
Record of Christian Work.
"I go to prepare a place for you,"
said Jesus.

Go ye into all the world (Mark 16:15).
When Livingstone went to Africa,
there was a Scotch woman named Mrs.
MacRobert, quite advanced in life, who
had saved up 30 pounds, which she gave
to the great missionary, saying: "When
you go to Africa, I want you to spare
yourself exposure and needless toil by
hiring some competent body-servant, who
will go with you wherever you go, and
share your sacrifices and exposures."
With that money he hired his faithful
servant, known as Sebalwe. When the
lion had thrown Livingstone down, and
crushed the bones of his left arm, and
was about to destroy him, this man, see-
ing his critical condition, drew off the
attention of the lion to himself, thinking
that he would save his master at the
cost of his life. The lion sprang at him,
but just at that moment the guns of
other companions brought him down, and
Livingstone's life was prolonged for
thirty years. Surely, through all these
years, that noble Scotch woman, as well
as the servant, should be credited with
some, at least, of the results of Living-
stone's devotion.

He is risen (Mark 16:6).
A workman of the great chemist
Faraday one day knocked into a jar of
acid a silver cup. It disappeared, was
eaten up by the acid, and could not be
found. The great chemist came in, and
put some chemical into the jar, and in
a moment every particle of silver was
precipitated to the bottom. He lifted it
out a shapeless mass, sent it to the
silversmith, and the cup was restored.
If Faraday could restore that cup, I be-
lieve God can restore my sleeping and
scattered dust.

*I go to prepare a place for you . . .
I will come again and receive you unto
myself* (John 14:2, 3).
A pestilence hovers over a great city
with its dark wings, and every night the
husband goes to his cottage home won-
dering whether he may not find the wife
whom he left in health in the morning
stricken at night. One evening the
house is closed, and the windows are
dark. He knocks and there is no an-
swer, and he rings, and he gets no
response, and his heart sinks within him.
But suddenly he discerns on the floor a
little paper, and opens it and reads it,
and it brings him a message from his
wife: "My father has come for me, and
has taken me up into the mountains
where there is no malaria, no disease,
no danger. I am safe there, and in a
few days he is coming for you to follow
me." So we come to the house that
held our beloved. It is dark, and out of
the windows that shone with the light
of love no light is shining. We are
heart-broken, until we find the word
brought to us that the loved one has
gone to the mountains where there is no
pain, nor sorrow, nor temptation, nor
disease, but the eternal flowers and the
everlasting sunlight.

*"For if we believe that Jesus died and
rose again, even so them also that are
fallen asleep in Jesus will God bring
with him"* (1 Thess. 4:14).
A Christian physician died some time
ago, and his Christian widow was
greatly bereaved. But she was vic-
torious in her sorrow. She kept hung
up over his office door the little card he
used when he was called out on busi-
ness, "Gone for a little while; will be
back soon." Yes, they are gone for a
little. They are to be back soon with
Him, for he says we "shall be caught up
together with them to meet the Lord in
the air."—*A. B. Simpson.*

The Lord working with them (Mark
16:20).
The picture of my boyhood was that
of an Atlas holding the world on his
shoulders, but the picture for us today
is Christ bearing the world upon his
heart. The world with the Atlas shoul-
der under it we know is a myth, but the
world with Christ's heart under it is the
mightiest reality of the ages.—*Brown.*

An Order of Worship Service

(Intended as a Suggestion)

OPENING MUSIC. Piano, organ, or orchestra. The pieces should be spirited enough to quiet the confusion, but sufficiently sober to put those present in a worshipful mood.

PRAYER, preferably by the superintendent, followed by the Lord's Prayer (in unison).

HYMN. Suggested: "Who Is On the Lord's Side?"; "Come, My Soul, Thou Must Be Waking!"; "Praise, My Soul, the King of Heaven!"

RESPONSIVE READING.

Superintendent. Praise ye the Lord! Both young men and maidens; old men and children:

School. Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

Superintendent. Honor and majesty are before him: strength and beauty are in his sanctuary.

School. Let thy work appear unto thy servants, and thy glory unto their children.

Superintendent. And let the beauty of the Lord our God be upon us;

School. And establish thou the work of our hands upon us; yea, the work of our hands establish thou it.

Superintendent. That our sons may be as plants grown up in their youth;

School. That our daughters may be as cornerstones, polished after the similitude of a palace:

Superintendent. Thus saith the Lord, I am returned unto Zion, and will dwell in the midst of Jerusalem;

School. And Jerusalem shall be called, A city of truth; and the mountain of the Lord of Hosts, The holy mountain.

Superintendent. And the streets of the city shall be full of boys and girls playing in the streets thereof.

School. I write unto you, little children, because ye have known the Father.

Superintendent. I write unto you, young men, because ye have overcome the wicked one.

School. I write unto you, fathers, because ye have known him that is from the beginning.

All. The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever.

HYMN. Suggested: "Still, Still with Thee"; "Dare to Be Brave, Dare to Be True"; "Encamped Along the Hills of Light."

SCRIPTURE READING. Suggested: John 15:1-14; Philippians 4:4-13; Hebrews 6:1-11.

SPECIAL EXERCISES, such as birthday offering, missionary, evangelistic, or temperance talk.

HYMN. Suggested: "Jesus, Keep Me Near the Cross"; "My Hope Is Built On Nothing Less"; "I Would Be True"; "'Tis So Sweet to Trust in Jesus."

PRAYER (by one of the teachers, or the pastor).

CLASS PERIOD.

CLOSING WORSHIP.

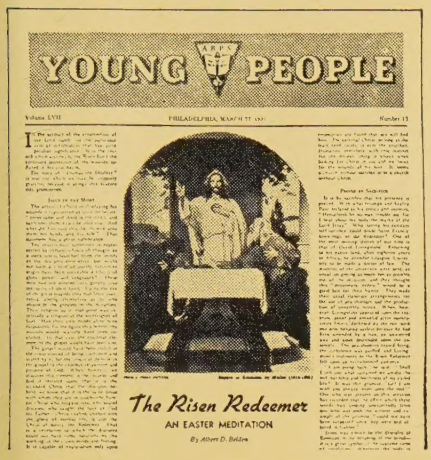
MUSIC, for reassembling of classes (dignified, but not too quiet).

SUPERINTENDENT'S FIVE MINUTES, for brief, stimulating reports, announcements, and, at least on some Sundays, an invitation to make the decision for Christ.

SECRETARY AND TREASURER'S REPORT.

HYMN. Suggested: "Sowing the Seed in the Early Morning Gray"; "O Jesus, I Have Promised"; "One More Day's Work for Jesus."

BENEDICTION. Mizpah, or Numbers 6:24-26 (in unison).



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.... 3837. Three colors enamel; any 5 letters and date.

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...erling Silver.	**.50** each	**5.00** per doz.	**4.00** per doz.
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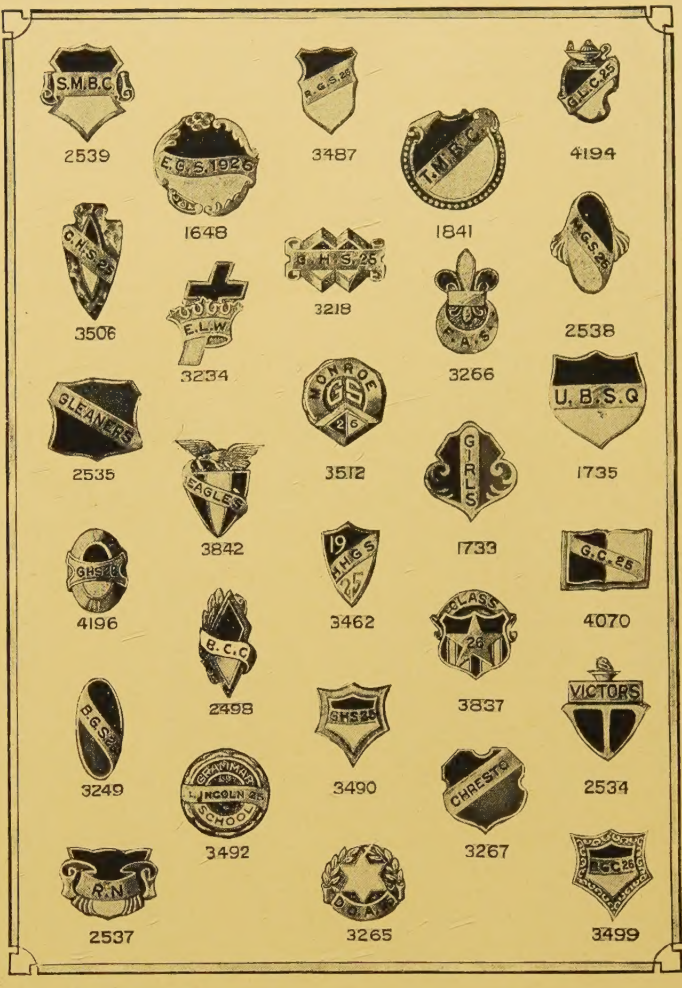

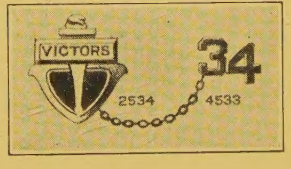

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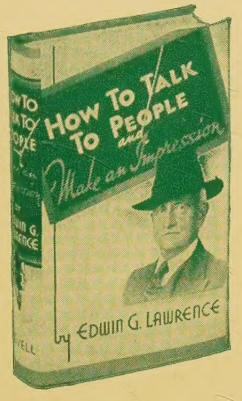

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